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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: The deceptions of the flesh are dissolved. The health of the body of reality appears through Christ Jesus.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I rest in the consciousness of omnipresent, all-providing substance. I thank Thee.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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Prosperity's Ten Commandments

BY GEORGIANA TREE WEST

THE FIRST COMMANDMENT

THOU SHALT LOOK TO NO OTHER SOURCE FOR THY SUPPLY.

"Thou shalt have no other gods before me."

Pilate's question "What is truth?" is the cry of every man's soul at some period of his existence. Even as Jesus stood silently before Pilate as the revealed answer so the Christ in every man silently awaits recognition as the Truth of his being.

Truth is the state in which Spirit dwells, a state of perfection that is eternally, creatively active. Truth may be briefly defined as the action of Spirit. As such, it is unlimited in nature and cannot be confined within the restrictions of time or space. In other words, Truth is true under any circumstance for all eternity.

When Moses delivered the Ten Commandments to the Children of Israel he voiced the Truth God had revealed to him concerning the relationship of man to

his Creator and to his fellows. The Ten Commandments, in the form in which Moses gave them, served as a basis of right action toward God and man for the unruly, primitive people that he led out of Egyptian bondage. Each commandment is an embodiment of Truth; therefore the form can be changed to meet the needs of all men at all times, under all conditions.

Truth is capable of limitless expansion. For this reason we find that the essential Truth embodied in the Ten Commandments is not only the basis of right spiritual and moral conduct but also the basis of establishing permanent prosperity.

The first commandment is the very foundation of Christianity: "Thou shalt have no other gods before me." We are to acknowledge no other source of life, love, wisdom, and power save our Creator. Only with this secure foundation can man bring into manifestation his spiritual perfection. In this same commandment we find the only sure foundation for the manifesting of permanent prosperity.

Thou shalt look to no other source for thy supply. This is prosperity's first commandment.

Our Scriptures fairly teem with exhortations to look to God as the one source of supply. Both the Old and the New Testament are filled with promises of rich fulfillment of every need for those who acknowledge His presence and power. The Psalmist says,

> "My soul, wait thou in silence for only God;
> For my expectation is from him."

Jesus Christ said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The history of poverty in the race and in the lives of individuals can be directly traced to a lack of faith in God as the source of all supply.

When Jesus Christ revealed God as Spirit, living intelligence, He made it easier for mankind to understand His omnipresence as a creative power instantly ready to respond to the call of faith.

When we use the term "abundance of Spirit" we are expressing our faith in the "everywhereness" of the potentiality of limitless supply. This potentiality lies in an invisible, creative power ever seeking to press forth into form through the medium of man's faith. The first step then in the manifesting of supply is to establish faith in omnipresent spiritual substance as the source of all that is.

The Truth student reasons somewhat after this fashion: God is my supply. God is spiritual substance everywhere present, therefore my supply is everywhere present. My acknowledgment of God's omnipresent, spiritual substance delivers it into my life as the fulfillment of my needs.

Jesus summed this up very simply in His instructions concerning prayer. He told us that we are first to seek (acknowledge) the presence of God, and then ask, believing that we receive (accept) the good desired. Such prayer is obeying prosperity's first commandment and looking to God only as supply.

It is lack of vision that limits the prosperity of the individual. He mistakenly sees his business, or his employer, or his investments, or some individual who pays his bills as the source of his supply. If the job, the investment, or the individual fails him, he is sunk in despair, feeling that the source of his prosperity is cut off. What he needs to realize is that all material avenues of supply are merely the pay clerks of God. If a man is working for a reliable firm and the pay clerk who gives him his envelope each week makes a mistake,

or absconds, he is not disturbed, because he knows that his firm will make good.

The firm of God and Man, Inc., never fails. No matter what the junior partner does, the senior partner always makes good. Pay clerks may come and go, but God's infinite resources can always be depended upon to furnish fresh revenue through some new channel. We frequently hear the expression "pay on demand" used in the business world. We need to learn that God always pays on demand, the demand of faith. So when any human avenue of supply fails the individual has only to remember that the *source* of supply will continue to fill his needs through some other avenue, upon his call of faith.

The prosperity of an individual is frequently limited by the bondage in which he holds others. Many a man feels that he is poor because people do not pay him what they owe him. He looks on his debtors, rather than God, as the source of his supply. When he can enlarge his vision and see that his prosperity comes from God only, he will have a very different mental attitude toward his debtors. He will be able to say with conviction: "You are not the source of my supply. I look to God only for my prosperity. He has innumerable channels through which His supply comes into my life. You are one of His avenues of abundance for me."

This new vision lifts both the individual and his debtor out of the bondage of false belief. The idea of debtor no longer exists. It is supplanted by the realization that all God's children are partakers of His bounty and avenues through which that bounty flows to others. Substituting this new clarified thought for the old limited one is forgiving the debtor as we are instructed to do in our Lord's Prayer.

When we look to God only as the source of our supply there is no limit to the wealth of good things that can be manifested in our life. God never limits us. We limit ourselves by filling our mind with fears, doubts, worries, and false beliefs that prevent us from accepting our divine heritage of abundant good. Jesus taught us to find in nature illustrations of God's action in our own life. Everywhere in nature we find a lush abundance. Constantly recurring cycles of growth, blossoming, and fruitage bear witness to the fact that there is truly plenty of substance which is being constantly manifested through natural laws. This same spiritual substance is also being constantly manifested through mental laws. All the marvels of our modern civilization bear mute testimony that limitless, omnipresent, spiritual substance is ever ready to manifest itself in form according to the ideas in the mind of man.

Spiritually illumined souls have always looked to God as the only source of supply. One such said,

"Thou openest thy hand,
And satisfiest the desire of every living thing."

No reasonable individual can possibly believe that his little needs are beyond the power of God's fulfillment.

Jesus said, "According to your faith be it done unto you." Have faith in the omnipresence of God, for such faith enables you to say with assurance, "I cannot step out of God's abundant good." Have faith in God's good will for you. This faith will enable you to affirm: "Because I am God's supreme creation I cannot claim too much of God. My Father created me a channel of His own almightiness, an organ of His activity and a vehicle of expression for Him." Such faith is obeying prosperity's first commandment:

Thou shalt look to no other source for thy supply.

Thou Shalt Make No Mental Images of Lack.

> "Thou shalt not make unto thee a graven image, nor any likeness *of any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments."

During their bondage in Egypt the Israelites had absorbed many pagan superstitions, and at times they faltered in their worship of the one God and sought favor of various heathen deities. When Moses returned from the mountain with the Ten Commandments, he found the people, weary of waiting for him, worshiping a golden calf that Aaron had made from their melted jewelry. We are told that he "fashioned it with a graving tool, and made it a molten calf."

We have long since outgrown idol worship, but we have by no means outgrown the essential Truth in this commandment that we must not create and serve false ideas. We still make "graven images" and bow down to them, serve them, and fear them. These images are the false ideas that we are constantly engraving on our own mind and impressing upon the minds of others through the power of suggestion. Every idea of poverty, fear, limitation, worry, or doubt is a false image, and every thought, word, and act of ours motivated by such an idea constitutes the bowing down to "graven images" and serving them. As a result we have unfortunate conditions in our life, for the Lord our God is truly a "jealous God" in the sense of being an exacting

God, and therefore His law of cause and effect takes a severe toll of us.

For every false idea we serve we experience some unhappiness in life. Formulating and holding the idea is sowing the seed. The results that spring up in our life are the unfortunate harvests that we have to reap.

When we substitute the word exacting for the word jealous and realize that the commandment refers to the inevitable action of God's laws in the mental realm, we understand better the rest of the commandment, which says that the sins or mistakes of the fathers are visited upon the children. Is it not true that our children and our children's children suffer through the false ideas that we pass on to them? We fill the minds of these trusting little ones who are delivered to our care with ideas of the power of things to hurt them rather than ideas of the power of God to help them. Take for example the little two-year-old who whenever she sneezed was told by her elders, "You are catching cold." After a while she no longer would wait to be told but, when she sneezed, would open her big eyes wide and run to the nearest grownup crying, "Catching cold, catching cold!" Contrast this with an episode in which figured a small boy who had been brought up in the Truth teaching. Seeing him on the street one rainy day without rubbers, a neighbor said, "My dear, you'll take cold if you get your feet wet!" The little fellow looked at her in surprise and, kicking a clump of grass at his feet, said: "It doesn't hurt the grass if its roots are wet, so why should it hurt me if my feet are wet?"

We hear a great deal about the creative power of thought. Correctly speaking, it is mind that is creative and thought is its action. Thought is the use we make of mind with its vast creative power. We often speak

of a train of thought. It is a good metaphor. A train is a vehicle that delivers something to a certain destination. So a train of thought is a vehicle of mind that delivers its creative power into manifestation. A train of thought leading up to a mental image of lack will always arrive at its destination and unload creative power into this false image, and so we find ourselves building Poverty Station. Every train of thought we direct toward it delivers its load of creative power and Poverty Station fairly hums with activity. All the unhappy, sordid, fearsome beliefs of the thought realm gather there, and we find ourselves bowing down to them, serving them, and being held in such bondage by them that all other thought activity seems paralyzed. The way to demolish Poverty Station is to stop making mental images of lack and delivering trains of thought to them. Practice instead using the creative power of mind to construct only images of the good you desire to see made manifest in your life.

Into the religion He gave the world Jesus introduced the element of man's own mind action as the connecting link between the realm of Spirit and the realm of form. This idea had been voiced in the Old Testament by the statement "For as he [man] thinketh within himself, so is he." Jesus made this somewhat nebulous idea a positive teaching. He taught that like produces like. He said: "Do *men* gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit." Link this with "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things." What more positive teaching could we have that the ideas that we hold in thought and feeling must eventu-

ally take form in our life, in outward manifestation?

We are constantly making mental images in connection with the ideas we are holding in mind. If we have the idea of lack, we form many mental images around this idea. We see ourselves as poor and in difficulty. We think and talk about it, and in so doing we are bowing down to this false image and serving it; pouring our precious creative energy into it and fixing it ever more firmly in the realm of form.

Since all appearances of lack have been brought about by the wrong use of the creative energy of mind, the remedy lies in making right use of this creative energy and so bringing the limitless good of the invisible realm of Spirit into manifestation. It is easy to hold mental images of those things which our senses register. It is difficult to repudiate the evidence of the senses and persistently hold mental images that conform to God's good will for us.

We know it is never His will that His children should be hungry, cold, destitute, or wanting in any good thing. Through His own spiritual substance He has provided the wherewithal for the fulfilling of every need, and we have only to accept. Before we accept there is no consummation of God's gift to us of unlimited supply. It always takes two to make a gift. This is illustrated in the parable of the prodigal son. Here the father quite definitely states that all he has belongs to his sons, yet one had failed to benefit from his rich inheritance through his own willfullness in withdrawing from his father's house, and the son who stayed at home had failed to benefit because he had placed himself in the position of being a drudge and had never accepted his father's full bounty.

Jesus always knew exactly what He wanted of His

heavenly Father. He knew that His Father had already fulfilled His every possible need in the realm of Spirit so that He had only to shape His desire through the creative action of His own mind to see it in manifestation. This shaping of the desire is the forming of the mental image. The mental image is the mold that the creative power of mind fills. Only when we learn to obey prosperity's first commandment and look to God for our supply are we able to hold mental images of the fulfillment of our need in the face of all appearance to the contrary. When we learn to do this we are following Jesus' example. We feel our Father's presence within us and all around us as the perfect fulfillment of the need of the moment. With joyous assurance we can say, "With my mental tools, imagination, will, faith, and all my other glorious faculties, I fashion the mold that God fills." When we have asked God's guidance and under His guidance shape our desire after this fashion, we are obeying prosperity's second commandment:

Thou shalt make no mental images of lack.

EDITOR'S NOTE—This series, "Prosperity's Ten Commandments," by Georgiana Tree West, will be continued in November UNITY.

YE SHALL FIND

By Nina Stiles

The land of opportunity
Is anywhere we chance to be,
Just any place where people live
And need the help that we can give.
And he who seeks the Lord finds too
The work the Lord would have him do.

Bless You!

BY HARRIET L. DELMAS

IN MY DAY," my old friend said, "people used to believe that it was possible for a mother to 'mark' her unborn child. Before my son was born I came under that belief with almost fatal results. One day while sitting in a railroad station I was suddenly confronted by a child with a facial disfigurement. The experience left me cold with fear and apprehension. Gradually it became an obsession. I worried about it until I became ill. Everywhere I went I seemed to encounter people similarly afflicted. Apparently I 'drew' them to me until I dreaded going into the street.

"Someone suggested that I get a picture of Raphael's 'Sistine Madonna,' which I did. I gazed at it for hours drinking in the perfection and beauty of the little Christ child, trying to blot out the memory of that other seemingly less perfect child, but it was all in vain. I prayed frantically, but no help came.

"One day when the image came into my mind I stood still and silently blessed it. Almost at once a feeling of peace came over me, the first I had had in weeks. After that my fears were dispelled by the simple act of blessing, and I was troubled no more."

"Well," I asked somewhat amused, for at that time I knew nothing of the power of prayer or blessing; "was your son all right?"

"Of course," she laughed, "he was born perfect and whole as God intended him to be; and," she added, "from that day to this I bless everyone and anyone who seems to be in need of a benediction. Situations, ad-

verse conditions, the little inharmonies of mind and body that creep into our daily life all melt away when they are blessed and praised in the name of the Father. They quickly dissolve when the light of divine love is turned upon them. It is a good habit to form, blessing. It is practical too, for every time we invoke God's blessing upon another we in turn are blessed. Things just smooth out when I bless them. It never fails."

It was then I recalled how often those words were upon her lips. "Bless you!" she always said instead of "Thank you." How much more it meant than just the perfunctory words of gratitude. In blessing she gave more than she received. Her life was serene and beautiful. Good seemed to flow in an unending stream to her door, and so it can be with us if we make a practice of blessing.

We hold in our hands a wonderful gift, a wonderful and powerful instrument for good in blessing others. "I bless you in the name of the Father." Magic words! Sometimes the result is so sudden it is breathtaking; sometimes so quietly and unostentatiously does it come about that it seems just a natural consequence. But such is not the case. It doesn't just happen. It is the direct working of the law. Try it. Use it.

Recently I read in *Weekly Unity* in the "Someone Prayed" column of a woman who blessed an old man at her door as she gave him a warm breakfast. "God bless you and keep you, you dear old man," silently she prayed. "You are a child of God." And lo, the cold that was bothering her and threatening to settle in her eyes was gone. "Not a trace of it was left," she wrote humbly, gratefully. Of course it was gone. To that old man she gave something far more precious than food or money: her blessing. And in blessing him she was

blessed and healed instantaneously, in a moment's time.

One morning when I had a piece of work to finish in a given time a tiny screw dropped out of the typewriter, which prevented the movement of the carriage. I hunted everywhere for that elusive screw but it was not to be found anywhere. With an exclamation of annoyance I cried, "Well, this would happen now." As I sat there staring resentfully at the unoffending machine the words of my old friend came back to me. "Things always smooth out when you bless them."

It was a good typewriter, I thought. I had had it for a long time and it had given me excellent service. I was fond of it, used to it. Then silently I blessed it and gave thanks to God that I owned such a fine instrument. I touched the keys and there, under my hand, was the tiny screw. Quickly it was replaced and the work finished.

All through the Bible words of blessing run like a golden thread through an old tapestry, beginning with the Book of Genesis, where is written: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee."

Thus God showered His chosen people with blessings, and then He sent His beloved son Jesus Christ, who was our greatest blessing and the most precious gift of God to mankind. Words of blessing are the theme of the Psalms. They are the keynote of the Beatitudes. Christ began His Sermon on the Mount by using the poetical Greek word *makarios,* which signifies "blessed" or "happy."

So let us use this divine gift freely, bountifully, every day, every hour of our life. We shall be blessed as we bless. As my old friend said, "It never fails."

Where Is God Today?

BY NORA LEE STEVENSON

AND GOD SAID, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

So "God created man in his own image, in the image of God created he him; male and female created he them."

Paul said, "If there is a natural body, there is also a spiritual *body,*" and he asked the question, "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?" Also: "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye."

This spiritual body is God's idea of Himself, and man should hold fast to this perfect pattern and never through willfullness of the sense man lose connection with the power it brings, which power is vested in his indwelling Christ and manifested through the activity of the Holy Spirit, which actually is God in action.

Because God indwells in us as our Lord and our God we are not subject to separation from His power except in consciousness. We have direct access to all that is perfect and good and do not have to look outside for help of any kind. Wherever we are God is. David knew this when he said:

"If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there,"

recognizing the fact that wherever man is God is, wherever God is I am. Recognizing this truth, realizing the presence of our indwelling Lord, we see our real self as it is in actuality, the image and likeness of God. This is a question of the human consciousness being lifted up to the divine.

While God inhabits all His creation as its substance or the idea back of it, in no other creation except man did He ideate His own image and likeness. All other creation is the law of God working through its own form.

On the "first day" of creation God said, "Let there be light," though He did not create the two great lights—the greater to rule the day and the lesser the night—until the "fourth day." This indicates that "light" is used in this passage in the sense of illumination and is a spiritual concept, and that light or understanding is of far more importance in the sight of God than the light of sun or moon.

The redeeming of his own body through spiritual light is man's great work; making God manifest is the real purpose of his existence. Creating spiritually is replenishing the earth with the glory that it had before the earth began. The achievements of Jesus show us that Spirit is pure being and that man in his present expression is only in the state of becoming perfect. Man advances according to his understanding or enlightenment. His concepts determine what his thought center shall be, whether he will respond to the dictates of the I AM or the *I will*. If he sees to it that these two powers work co-operatively harmony will result, for the I AM is the creator and the *I will* is the builder in the manifest realm. Each needs the help of the other in

order to develop a balanced life. If the *I will* is led away from the spiritual realm by race thoughts and sense desires, man will forget that his great work is to create in the form of ideas accepted by him in their original purity (or as nearly so as his mind can accept them) and not to reproduce himself. Once accepted these ideas are worked out in the manifest realm through the guidance of the indwelling Holy Spirit. Our Lord is not only our inspiration but the power through which the inspiration is to be carried into manifestation.

This power is not only our guide toward accomplishment but it is our protection. Indwelling in us, it is omnipresent. Experience has proved it to be both a guide and a protection.

Recently a young man came to my home to talk with me because he was about to be drafted into military service in defense of his country. It was apparent that fear had something to do with his coming. The possibility of eventually facing cannon or machine gun is not a pleasant one to anyone in human consciousness. After talking with him for a while I was able to help him see that God is on the field of battle just as he is in our own home, that the abiding presence of the Christ is a matter of individual consciousness. I reminded him that

> "A thousand shall fall at thy side,
> And ten thousand at thy right hand;
> But it shall not come nigh thee."

Why? Because you have the consciousness of the power and the might of God, of the protection and the loving care of the Christ in you; and even though bullets fall like hail and the blast of bombs come with the might of a whirlwind, God abides in you. You are

His temple, and your consciousness of His abiding presence is your protection. God is wherever you are, and no harm will befall you as long as you remember Him.

Man cannot get away from God, but he can easily lose a consciousness of God if he is not watchful. The voice of inspiration is a still small voice, and we must be in a listening attitude to hear it. Your consciousness of God is your protection, your safety.

"Thou hast made the Most High thy habitation;
There shall no evil befall thee . . .
For he will give his angels charge over thee,
To keep thee in all thy ways."

I was thinking thoughts like these as my husband and I were crossing the "Great American Desert" last summer. We did most of our driving at night to escape the heat of the day. We would leave the comfort of an air-cooled hotel as soon as the blazing sun dropped below the horizon and drive until it blazed from the east, when we would again seek shelter. One night, tired from long hours at the wheel, my husband stopped the car at the side of the road to rest. He was soon asleep. The stillness then was startling: no hum of motor, no song of the tires; just silence and solitude. An experience of complete relaxation came over me. Never had the stars seemed so bright or so near. They were like lanterns hung up there in the sky, or as if from horizon to horizon perforations had been made in the midnight blue to let the light of heaven shine through to the earth.

As I watched a late moon came up back of the car and the earth began to take shape. Over to the left a hill stretched out like a brown dromedary sleeping in the moonlight. Against its base I could see the faint outline of darker buildings, a house perhaps and sheds

and a corral for animals. The low roof of the house rose to a sharp peak, as so many do in the desert country, built as they are to shed the snows of winter. But tonight this house reminded me of a tent, and my imagination took me to a far country.

I thought of the tent home of little Isaac, and I imagined him asleep, tired out from playing in the glow of the early evening amid the desert growth, from climbing up to stroke the animals and talk to them, from feeding some favorite beast a dainty he had saved from his own supper. The tent was dark now, and I wondered if Abraham were not sitting just outside his door in the quiet night, sorrowing, heavy of heart, grief-stricken, because tomorrow he must carry out the commands of his God.

I though of Sarah, the noble lady whose soul had not become involved in thoughts of limitation and whose quickening had not been of the will of the flesh but of the will of God. I thought of this mother sleeping now close to her precious son, one arm perhaps laid lovingly over him and all unconscious of what awaited him on the morrow. In my imagination I saw her raise her hand even in sleep to brush the dark hair from his forehead. She loved him so much. Had he not come to her, her laughing boy, when by human standards all hope of a child should have left her heart? She who had been called barren, had she not brought forth a son to make glad the heart of her husband and to prove the power of her God? I saw her smile in her sleep as she realized again that this could not have been accomplished by the will of man but only by the will of God. Precious indeed was this boy to both her and Abraham.

Finally I saw Abraham get up and move slowly

into his tent, sorrowing, it was evident, for his back was bent as with a heavy load. He stooped as though aware now of his years. But I knew that it was sorrow and not years that was bending his back; for was he not an upright man? Had he not a promise to keep on the morrow? Had he not answered his Lord, "Here am I"? There seemed nothing now that he could do but obey the command of God, who had never yet failed him. But this command was the most grievous of all.

I looked around me, and I thought I could notice that the night was breaking. The low desert growth was taking on strange shapes, like scattered sheep waking to sniff the dawn. The stars were paling with the exception of one great planet, which hung in the western sky seemingly so low that one might reach up to touch it and set it swinging, until perhaps all the heavenly bodies would be set into motion!

"And Abraham rose early in the morning."

No earlier, I'm sure than did little Isaac who was a lad of vigor and strength, and full of the enthusiasm of a boy of his age. In the sweet stillness of that desert morning I heard him call gaily, "Come, Mother, Father is up and dressed for a journey. Where is he going, Mother? May I go too?"

I saw the little beast of burden being led up slowly. Abraham was not hurrying. Was he hoping for a reprieve? Evidently no word of release had come in any dream. No angel had stood at the foot of his couch to say that God had relented, that the command need not be carried out.

Then I saw Abraham take his son by the hand and lead him away from the tent, while Sarah followed asking where they were going, calling out womanlike that they had had no breakfast as yet. Perplexed, she

saw that her husband was prepared to travel far—for by now Abraham had thrown a pack across the back of the little beast of burden—and that he was taking two of his men with him. I saw Sarah shading her eyes against the growing light of morning, but her husband did not turn back to give her a word of farewell or explanation.

Then mind, which knows nothing of time or space, took me quickly to a far country and showed me "the place." I saw the wondering eyes of the little boy looking from the faggots to the knife and then confidently up into the face of his father.

"My father?"

"Here am I, my son."

"Where is the lamb for a burnt-offering?"

"My son, God will provide a lamb."

Pityingly then I saw the little hands and feet bound, and the wonder in the soft brown eyes change to surprise and then to terror, as he saw the raised knife. And there in the silence of the desert as day at last was breaking I heard the voice of the angel of the Lord saying, "I know that thou fearest God."

Where was God that day? Where but in the heart of the man of God whose faith had led him to the very last degree of obedience. Faith won that day in an age long gone, and it will win for you and me today. In the mount of the Lord it shall be seen. For again came the angel's voice, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand . . . because thou hast obeyed my voice."

God furnished another sacrifice, and the little lad was taken back to the arms of his mother.

Back from that faith of old to our own American

desert, to a very present faith, came my mind for an airplane was roaring overhead now, passing like a comet across the sky. I watched its disappearing lights as far as I could see them. The beauty of the dawn was breathless. There was a stillness about sand and sky that was holy, and I waited as though expecting the voices of angels to break the pulseless quiet with song.

But here was a strange new manifest world with a far horizon. But a short hour ago the hills had appeared like brown dromedaries sleeping in the moonlight. Back along the miles we had left behind in our journey there had been great harvest fields. I had watched sunrises and sunsets of unspeakable beauty. I had said over and over at each manifestation of His glory, "God is here." Now I added reason to my belief and said: "The works of God are here. These are His ideas being carried out. All this beauty is of God, but it is not God. It is His law being carried out. God was in that airplane that just passed overhead because man, His image and likeness, was there. God is Spirit and man is Spirit, and His idea is in the harvest, in the tree, in the sunset and the sunrise, in the stars, and in this sand; but His image and likeness is in man alone, who has dominion over the lesser things. Man is the true expression of God, while all these other things are but His manifested ideas. Man is in the state of becoming perfect and a creator in his own right as he builds up a realization of his perfection, a consciousness of the qualities of God that are latent within him. This consciousness of the indwelling Spirit is the highest attainment of the human consciousness."

The idea was priceless, and I thought deeply about it there in the quiet of that desert morning. "Yes," I thought, "God is in His heaven, but that heaven is the

soul of man. No war or rumors of war can shake that realization when the heart is right with God. No youth need fear conscription if he carries with him a deep and abiding consciousness of the presence of God. No sacrifice will be required of us if, like Abraham, our faith is strong and sure. Jesus so built up a realization of His oneness with the Father that the stone at the door of His tomb was rolled away. The stone of fear or worry or hatred or bitterness that obstructs man's mind and keeps him from realizing his God power and God protection can be rolled away through a realization of his oneness with God, of his inheritance of eternal life. Holy Spirit within us accomplishes this rolling away of the stone. Our part is accomplished by our will to know the I AM, which is a will to get back to God and His perfect idea regarding man: " 'Let us make man in our image, after our likeness.' "

No machine gun or bomb can reach Spirit, and the young man who came to talk to me is Spirit because God is Spirit, and he is one with God: not a part of God—where the thought of separation can intervene—but one with God. No harm will come nigh him!

God is in this world here and now in spite of upheavals. He is here because His image and likeness is here, because man is here, because the I AM is here. For the great God of all indwells in you, and He indwells in me, and in all men whether they know it or are conscious of it or not. But to know it, to become conscious of it, is their protection. With faith like that of Abraham man can and will prevail over any seeming power of evil.

I will take sickness away from the midst of thee.—EXODUS

Mind and Body

BY IMELDA OCTAVIA SHANKLIN

BODIES

THE HUMAN BODY is a visible representation of an invisible mechanism, namely the body of God.

Of the body of God none will say that there is flaw or failure in it. Because of its identity with the body of God none should say of the human body that there is flaw or failure in it. The assertion would impugn the perfection of the invisible body and therefore would confuse the human mind as to the relation that must be maintained between the two bodies to insure perfect service from the human.

The body of God is not formed in the sense that physical things are formed. It is essence, universally present. It does not cease. It is acted upon by mind so as to produce the physical appearance. The human body is a human concept outlined in the body of God.

Shifts of ideals, of demands, of what the human considers good or expedient, change the appearance of the human. If the ideal, the demand, or that which is considered good or expedient contradicts the nature of God, it produces differences between the body of God and its representation, the human body. The differences are called disease. But no change that occurs can destroy the fundamental nature of the human body, the nature of God within it.

HEALTH

A mind that is tuned to the nature of God manifests a body of health in the physical. It permits the body of God to operate perfectly within the human

body. Disease is an evidence of failure to keep in harmony with God. But in case of disease it is not to be said that the body is imperfect. If one must speak of imperfection, it should be in reference to the mental act, not to the effect. For effect is true to cause, however untrue to God the cause may be. The "correction" of disease follows the correction of mental failure to keep in tune with the perfect.

It is possible in any case to correct the deviations from God, which have distressing effects in the physical. Correction is made by a control of thought that rules out deviations, and by sustained effort toward God the controlled thought builds in awareness of His *is*ness and *here*ness. God then is acknowledged in His true relation to the human. He is known to be within, living, directing thoughts and results. The germ from which correction develops is this idea:

The perfect body of God is within my body. It rules my body. It is manifested as my body.

This thought faithfully maintained causes the human to blend with God. The blending is healing.

A consciousness unstable in the ideals of God appears in the life as disease. Literally. Neither mind nor body can be at ease while out of touch with the perfection within.

Unawareness of God generates the host of errors that the human endures, to which he succumbs. Of these errors physical disease is the most common form. Mind makes its own distresses and transmits them to the body. It can unmake what it has made and so bring about the health that embraces sound purposes, sound emotions, and a sound body.

CORRECTION

The human grapples with its errors and tries to

cure what it says is incurable. And as long as it believes that there is no remedy for its troubles it finds none.

The metaphysical approach to healing is not a guess. Its premise is that God is within. Awareness of His perfection within the physical restores perfection to the physical, and results so testify. There is no incurable disease.

The cosmos-filling body of God contains no disease, therefore we can dispense with arguments designed to rout the belief that in itself disease is real. Only two points are vital to an understanding of healing. First, mind makes and unmakes. Secondly, perfection is the basis of the human body.

If perfect results are to be obtained, there must be no compromise with the ideas that have come to the surface as distress. If the seeker after health sees disease as a thing in itself, if he counts symptoms as indications of stages of disease, these errors of understanding will close in upon him, and he will find that he has been traveling the road that leads to "incurability."

To shrink in horror at the name or the appearance of disease is to capitulate to it. When leprosy is mentioned a not unusual reaction is terrified recoil, largely because the disorder has so long been represented as incurable and loathsome. Modern thought is infected by the adjectives of lurid writers who use the disease as a foil to their powers of exaggeration. The disease is curable if treated in its early stages. It has been cured. Modern sanitation strips it of loathsome features. In itself it is no more incurable than chicken pox. When the mind of the race has become "sanitized" by the body of God, leprosy will fade from the human mind.

After that it cannot manifest itself in the human body. This method will prove corrective in all cases of "incurability." Belief that a condition is incurable is the tribute paid by human nature to its own ignorance. Cure or failure of cure depends on the patient's ability to co-operate with the perfect body within.

In any teaching of healing through regeneration of the mind it must be emphasized that consciousness is deeper than a selected thought. The patient must do more than control his mind during a given period of thinking. He must delve below the surface of selected and random thought; he must square all his thinking with the fact that God is within him. This training he must introduce into the very depths of consciousness. There his corrected ideas will lay hold of God as reality. This is demanded not only of the patient but also of the metaphysical teacher and healer. For anyone who would seek the way to God there never can be compromise with the error that accepts imperfection as part of the cosmos. Consciousness must bathe the body in the truth that there is a perfect organism within the physical body. While the reforming processes of correct thinking steadily work in the body, the mind must ring with the unshakable conviction that the human is a manifestation of the perfect.

AGENCIES

Metaphysical healing is the application of the methods that Jesus brought into the world. His ministry to humanity falls under the heads of teaching, healing declaration, and reception of healing. While in the flesh as human He healed multitudes. In that period He gave a teaching that, put into universal practice, will do for the whole of humanity what it did for the restricted number He contacted in His brief ministry.

Teachers, healers, have declared themselves in behalf of a cause as great as life itself. According to their professions, they represent Jesus. The implication is that they teach, act, and heal as He taught, acted, and healed. Theirs is an obligation such as rests on no other group of persons. As He identified Himself so must they identify themselves: "I am in the Father, and the Father in me." The Father in Jesus is the body of God, from which He proceeded to say, "The Son can do nothing of himself, but what he seeth the Father doing." The recognition on the part of teachers and healers that God is the body within the human body, preserving His own perfection within the human, that their speech, acts, and results must measure up to His, this is the condition upon which teachers and healers hold their commissions.

In order to teach, teachers must know as sharply as Jesus knew that God is the beginning, the continuation, the perfection of that from which the human issues. This teaching they must make attractive by conforming to it. They must listen to God as their teacher, not to doctrines or opinions. Healers must know as sharply as Jesus knew that healing is the change wrought by the body of God coming to manifestation in a human body marred by error concepts of life. The teacher will not refer to "my teaching." The healer will not make the mistake of calling any healing "my demonstration."

In order to be healed the patient must practice nonresistance to the body of God within his body. No one can compel him to be healed. He can let the invisible inner perfection heal him.

The teacher teaches when he keeps himself out of his teaching. The practitioner heals when he keeps

himself out of the case. The patient recovers when he keeps himself out of that which made him a patient.

This is a work for the whole world. Missionaries of thought can send the gospel of perfection throughout humanity. The germ idea that restores one restores the race to awareness of God within.

The human mind cannot build a condition that it cannot disintegrate. The human body can assume no error that cannot be wiped out by the body of God within. There is no incurable disease.

How Marvelous Is Man

By Grace Noll Crowell

How marvelously man is made:
Delicate tissue, sinew, bone;
How deep the throbbing heart is laid
Within the structure, how alone
It keeps its time and tends its fires;
How intricate the hidden brain
With thoughts, emotions, and desires,
Its joy, its sorrow, and its pain.

And more than tissue, brain, or heart
Is the spirit's strange elusive light!
Oh, what is man, Lord, that thou art
Mindful of him day and night?
And from the void the clear words sound:
"Made in My image, Godlike, free,
I have set a pilgrim homeward bound
Upon the road to Eternity."

Inspiration of God

BY FRED A. BARROW

IN II TIMOTHY these words are to be found: "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." The word scripture means writing, and any writing within these pages that contains Truth carries evidence of inspiration.

God's inspiration did not cease with the writing of the last Biblical record, neither did it begin with those writings. Spirit never has ceased to exercise its beneficent power in mankind, and every new revelation of Truth or a phase of Truth is an evidence of God's inspiration. Evidence of this is to be found in the writings of Plato, Emerson, Homer, Tennyson, Aristotle, Locke, Luther, Spinoza, Longfellow, Spencer, Burroughs, and of ten thousand other thinkers of both ancient and modern times; for they all have supplied us with Truth, and Truth is of God. Even newspaper editorials at times give evidence of inspired thought. Truths are to be found in the sayings of the Chinese Confucius, in the Koran of Mohammed, in the Buddhistic books, in the Zend-Avesta of the Zoroastrians, in the Vedas of India. Truth is of God, wherever found, and is the result of inspiration.

As Jesus foretold—who Himself was Truth—we are to be guided by the Spirit of God into all Truth. But since Truth is as eternal and infinite as God, we shall need the guidance of God's Spirit through all eternity,

and we shall eternally behold new phases of Truth.

Said Paul, "When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things." Our conceptions of things, our ideas about them, change as we grow in years, in knowledge, and in enlightenment. So with all men in their generation: their conception of Truth changed from time to time as through the inspiration of God new aspects of it arose. Through the same "mind . . . which was in Christ Jesus," which was the Spirit of God the Father, the intellect of man is becoming more and more enlightened and man is getting clearer and newer views of Truth.

In UNITY, under the caption "The Purpose of Unity," these lines are to be found: "As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine." As Charles E. Dole has written, "of course, in a large sense, Truth is for us rather an approximation than a finality. To see the whole in all its fitnesses would be to see as God sees. In other words, it would be to know what we conceive to be the complete plan of the universe." Jesus speaking to His disciples, said, "I have yet many things to say unto you, but ye cannot bear them now." He was speaking Truth; but He knew that the persons whom He addressed were not spiritually strong enough to support all that burden of responsibility which the whole of Truth would lay upon them.

God inspires men through their inbreathing of His Spirit to speak and to write of Truth as they see it from their own individual standpoint in time, in place, in circumstances. It is because of the differences in standpoint, time, and circumstances that all men do not be-

hold the same aspects of Truth. Hence the diversities in doctrine. But as Alfred E. Garvie has written in his article on "Inspiration" in the Encyclopedia Britannica, "as revelation is progressive, inspiration does not exclude defects in doctrine and practice in the earlier stages, and their correction in the later stages of development." So as UNITY has indicated, as we make progress along the eternal highway we shall very likely feel compelled, beholding Truth from a new angle in the light of new inspiration, to modify at least if not to change entirely our present ideas of the Truth as regards God, man, and the universe.

Spirit is dynamic, progressive, ever moving, working; it is not static, it does not stand still. As Tennyson in his poem "In Memoriam" has so beautifully written,

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Dogmas and doctrines should be elastic, expansible, modifiable by the power of the light that comes to man from God through inspired truths. God's light of inspiration never ceases to shine upon the windows of our soul: let us not pull down the shades of bigotry to exclude this light.

Through the light of the Spirit of God Moses had a better view of Truth than had Adam; and because of this same light (and a greater nearness to Truth in Jesus Christ) Paul saw it more clearly than Moses did. And believing in God's continual inspiration, we must allow that our modern conceptions of Truth in regard to God, man, and the universe in general are probably truer than those which prevailed in the time of Paul.

Inspiration is "mind light," and there is no limit

to its beneficent application. It shines upon things abstract and things concrete, upon matters spiritual and upon matters material. It guides men into new views of Truth in religion, in philosophy, in science, in business, and in government. Artist, poet, professional man, executive, workman, stenographer, housewife, alike can receive it and benefit by its benign influence, and by it and through it the work of their hands and brains can be enhanced in usefulness and beauty, be wrought toward perfection.

"Inspiration," said a great man, with a touch of irony, "is perspiration." What he meant was that no great achievement is accomplished without labor of mind or body, without physical or mental sweat. But he was not wholly right. Inspiration flows to us when we are engaged in any labor of love, when we are enthusiastic about our work and are striving to perfect it, when we are laboring to make it manifest or true.

Yet inspiration alone, without work, can accomplish nothing. Inspiration is the light by which a man sees to labor truly. A man can be inspired to paint a great picture, or to write a splendid poem, or to fashion a fine piece of machinery, or to establish a goodly business, or to purify politics, or to do one of a thousand other things worth while; but not until he gets to work will anything be accomplished. This work may entail sweat of brain or of body. God does not inspire us to become mere visionaries or dreamers. He would have us labor to make realities of those visions or dreams. Said Jesus to those who would have persecuted Him for working a miracle of healing on the Sabbath: "My Father worketh even until now, and I work."

Yes, Jesus worked and God works, and we too must work. If we work with love in our heart, as unto God,

whether as doctors or preachers, as artists or artisans, as writers or mechanics, as housewives or store clerks or what you will, we shall be inspired to do better and truer work than ever before.

Being inspired of God, a man may speak the Truth with fervor or passion, but neither fervor nor passion are indications of inspiration. For a man may promulgate untruths with fervor and passion, and no untruth is of divine inspiration. A man can get "steamed up" over some false idea, and passionately propound it as Truth in hot words of oratory, thereby leading men astray. Words are tricky things, and through rash speaking many truths may become distorted. The serious writer is less apt to err in his use of language than is the fervent orator; in using pen or typewriter one has a better opportunity of fitting the right word to the thought.

Men are inspired by God to seek the Truth, being guided toward that Truth by the Holy Spirit or universal Mind. Inspiration does not actually and vocally tell us the Truth: it leads us to find it, but we must look for it—in the words spoken or written by others and in the words spoken or written by ourselves, as well as in the actions of all. The truths uttered by great writers and speakers are not always easily discerned; therefore we should be slow to put the mark of truth or falsity upon any statement or expression of seeming importance upon which we may happen. The depths of truth are not easily sounded, and not all great thinkers are gifted with the power of clear expression.

Inbreathing the Spirit of God and by the aid of the light of this Spirit, let us search for Truth; and let us keep the windows of our souls clean and clear of doubt and distrust, so that the light can shine within them always.

How Much Do You See?

BY GRACE IRENE CARROLL

AFTER ABRAHAM had separated from Lot and begun to dwell in the land of Canaan, God said to him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it." Notice that the promise is for as much as his eye could *see!* The limit of his ability to see was the measure of what would be given him: no more, no less. Jesus promised substantially the same thing when He said, "According to your faith be it done unto thee." God's willingness to give is limited only by our ability to recognize and appropriate, by our faith in and acceptance of the blessings He holds out to us. Human demands cannot possibly exhaust the divine supply, but we set limits to it by the shortness of our vision.

How much does your eye see? Is your health what you would wish it to be? Are you seeing your innate perfection as the child of the living God, or are you imaging the perishable Adam man formed from the dust of the ground? Being made in the spiritual image and likeness of God, we are already potentially perfect. Are you seeing and praising God for that wholeness and perfection, or does your eye see only the appearances of material ill-health, pain, disease, and lack?

For remember it is what the eye sees that you are given. Our body invariably objectifies what we claim for it. The measure of the demonstration depends upon the inward visualization. All about us we perceive the phe-

nomenal world, the existence of which can be proved by our physical senses; but there is a finer, more tenuous, invisible, causal world of which we are as yet only beginning to be conscious. There is a Spirit-substance body that is the mold into which the physical particles are continually being poured according as we "see" them: well and strong if we see them so, weak and ailing if that be the inward picture we hold. The spiritual mold is the perfect you. It expresses that oneness with the Father of which Jesus spoke so much and tends to manifest itself as health, strength, perfection, all good. Regeneration and immortality are eternal truths. The business of life for us should be to realize this fact and begin to live it. Inexhaustible supply is offered us, if we can see it!

Abraham's vision was not as wide as is ours today. He saw only the few miles of the land of Canaan stretched out on all sides of him. Today those of us who are the spiritually awakened see not merely to the horizon but beyond to the uttermost ends of the earth, to the heavens, to the pure ether still farther on, even to the eternal Truth of Being. We are no longer confined to physical vision. Our outlook has grown to embrace the unlimited spiritual vision of the Infinite. An inexhaustible divine storehouse now is ours to enjoy, and we are capable of seeing spiritual Truth and beauty with their resultant health, harmony, love, peace, joy, and all beneficent goodness without measure.

But what is this "seeing" or "demanding" faculty? Briefly stated it is faith in an invisible world of reality. Faith, the Bible tells us, is the "substance of things hoped for, the evidence of things not seen." It also asserts that "all things whatsoever the Father hath are mine"—not going to be sometime but are now if we

could but see them as already manifest. So if we ask for something, it must always be in faith that we shall receive what we ask for. For if we ask doubtingly, with the silent unconscious conviction that we shall never get what we are asking for, we do not get it.

Actually there is no real necessity of our asking for anything. All things *are* ours. Thanksgiving is better than petition, because thanksgiving sees things as already possessed, whereas what you ask for you are conscious of the lack of and feel the need for. However if we feel that we must petition, it is better to ask for an increase of faith and understanding so that we may be able to envision more clearly the actual possession of all needed things, and thus to bring them into speedier manifestation. And in asking let us remember always to ask largely, never stingily. For it is just as easy to see abundance as it is to see lack. Abraham saw only to the horizon; and God gave him in exact proportion to his asking: what his eye saw.

Now this seeing or claiming faculty which we possess may be either positive or negative. At one time I was greatly mystified as to why I received so many undesirable things. Why were little inharmonious conditions forever developing? Why did little ailments so often beset me and little "accidents" so frequently annoy and undo me? Then I learned that the I AM, the creative faculty, is a two-edged sword cutting both ways, and that creativeness has both positive and negative poles. Of course the I AM, the real me, is forever one with the Father, the eternal I AM, the Creator, All-Good, and Creator and creation are together one. Yet there is a negative, personal, material I, the mortal or Adam man, that creates evil by its misdirected limited seeing and thinking. God Himself, we are told, is "of purer

eyes than to behold evil." The positive can never be negative, light can never be darkness. Directed by the Spirit of God within, consciousness can create only good. It is only when our faith and understanding are weak that we ignorantly create evil by seeing and demanding it. Health, the spiritual side of our being, is always perfect; but the mortal in us continually sees imperfection, illness, pain, and lack, and they are manifested after the manner of our visioning. We see negatively and thereby limit ourselves proportionally. Our sense of values becomes distorted. In reality we desire good; but our faith in God is small, and when we demand the pleasures of sense rather than the joys of Spirit, we reap as we sow. It is only in mind that we suffer or enjoy, for we cannot experience anything except as we are conscious of it. God's gifts of peace, joy, beauty, serenity, power, and love are far greater than any material pleasures we could possibly enjoy; but until we awaken to this sense of the superiority of spiritual blessings, we shall limit ourselves to creation of the physical and material things that our eyes dwell on and desire.

Perhaps however we now look at the wider horizon. We have the promise made to Abraham, "All . . . which thou seest, to thee will I give it," and our heart turns toward better things. Inwardly we accept the truth that "I and the Father are one"; yet little ailments and inharmonies persist. Fulfillment seems withheld, and we seem not to receive the good we have asked for. In such a case we may know for sure that our faith, our "seeing," is weak. We do not get what we have asked for because we are not sufficiently positive, we do not really believe that it is likely we ever shall get it. Unconsciously we limit God's ability to bestow. We decide perhaps that we have put in too large an order, that God can-

not change material conditions just to please us. Or there is a time element that limits us—we do not expect to improve all at once. We fancy that it takes time for God's will to become operative. We look on the appearance rather than the reality, and we feel that we have probably asked too large a favor, one that God cannot possibly grant—or at least that it will take time for Him to do so. Thus we limit the chances of our receiving what we desire by our inability to "see" the blessing clearly. But the promise was for all "which thou seest." Hence what we actually need to pray for is a greater capacity to see, a stronger faith that we shall receive, and an ability to recognize the good as already established and objectified. God is sure to give us all that we are prepared to accept and appropriate. It is up to us. Paul was emphatic when he warned, "Whatsoever a man soweth, that shall he also reap."

Then again we ask for one thing when we really want something quite different. It is best to be quite specific, since our demands are met just as they are made. If you were photographing a lake, you would not expect to develop the picture of a mountain, would you? A friend of mine greatly desired to travel. But instead of asking for the change and travel she so much wanted, seeing herself actually visiting the places she wished to go to, she prayed for money to enable her to gratify her wish for travel. The money came abundantly, but she was never able to leave home as illness and other causes always prevented. Her misdirected vision failed to bring her the fulfillment of her desires although God gave her in answer just what she had prayed for: money!

Many make the mistake of visioning ignorantly and unwisely. One woman told me that she prayed every day that one of the countries at war might be ignomini-

ously defeated, "whipped to her knees" is how she expressed it. But that is neither a wise nor a large outlook. For we are all children of the one God, however benighted and wrongly intentioned some of us may seem to be to the rest of us. We must not be narrow or selfishly critical. To ask rather that righteousness, justice, and peace be established among all nations is to enlarge our vision. It is to leave the direction and outcome of the world conflict to God's wise solution and to eliminate all narrowness, condemnation, and hatred from our mind. It is to ask only that His will be done and to substitute reliance on His wisdom, power, and love for our own shortsighted ideas as to how things ought to culminate. For God is greater than any nation or we ourselves, and He brings things to pass in His own way, in His own time, for everyone's greatest good. A little verse of a hymn familiar to me runs thus:

"Blind unbelief is sure to err
And scan his work in vain;
God is His own interpreter
And He will make it plain."

Let us endeavor to make our spiritual vision larger, our prayers more trustful, and our horizon limitless with love.

So often we exhibit a cheap bargain-counter attitude in our "seeing." We need to hold things more in their true proportions, to put spiritual things first. God is no crafty shopkeeper. He does not want us to feel that we must beg and bargain for His wares. They are free if we will only seek them with largeness of vision. Asking at all should be merely for the purpose of enlarging our outlook, of opening our spiritual consciousness to the infinity of the good awaiting acceptance. God never denies our spiritual aspirations. He bestows exactly as

we petition: spiritual riches (as far as the eye can see) or little material gifts and necessities (as limited as our earthly vision makes them). But when we have awakened to the realization of our imperative need of and earnest demand for the spiritual things of life—wisdom, love, harmony, and inward peace—we shall find that the smaller things of the earthly existence are included, always! "Thou wouldst not seek Me hadst thou not already found Me," writes Pascal. And the Bible asserts, "Before they call, I will answer."

If you were offered as much as your eye could see, what would your vision include? Would your eye see to the stars and beyond? Or would it see only temporary material riches and the vanishing pleasures of sense? Oh, lift up your eyes unto the hills! From thence comes help; even from the Lord, that mighty invisible power which made heaven and earth. He shall preserve you from all evil, from this time forth forevermore. Make your vision a glorious one!

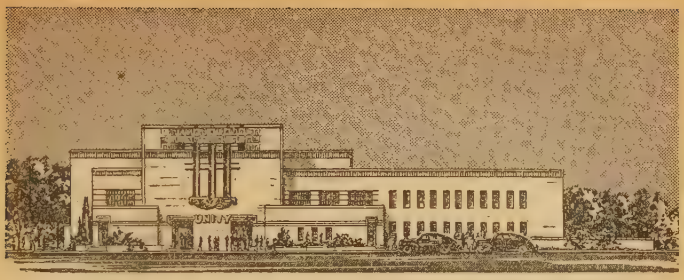
HEALING THOUGHT

Christ life vitalizes, strengthens, and heals me.

PROSPERITY THOUGHT

My mind and affairs are running over with Spirit substance.

(Use from September 20 to October 19)



Encouraging Comments

INCLOSED you will find a completed defense stamp album. This can be turned in for a United States savings bond that will be worth twenty-five dollars at payment date. I suggest that this amount be applied to the building fund of the new Unity Temple.

This seems to be a good idea. It has a twofold purpose: It helps the government and it also helps the Unity work. I would like to do this from time to time. —*R. O. H., California.*

IN TODAY'S *Weekly Unity* we read again of the preparation to erect the Unity Temple and are inclosing five dollars toward this cause. We are very happy to help toward this, as we know Unity is blessing people all over the world. We hope to be able to contribute again later.—*Mr. and Mrs. C. F. P., Iowa.*

IN HONOR of our seventh wedding anniversary my husband and I are sending you a love gift for the Unity Temple in Kansas City. We Truth students are all working together for a better understanding of the Christ consciousness, and we are so thankful for the help our Unity friends always give us. God bless you everyone.—*Mrs. E. G. L., Georgia.*

I WANT TO have a part in the new Unity Temple that is now being built for Unity, so am inclosing two dollars. Hope to give more from time to time. May God bless and prosper the work throughout the land, and may this building dedicated to Him and His work be a real blessing to mankind.—*H. B., Florida.*

INCLOSED is money order for ten dollars as a donation for the new Unity Temple. Hope you will make great progress in erecting the new temple, which will mean everything to humanity. God bless you in the good work.—*W. D. F., Ohio.*

I AM INCLOSING one dollar as a small donation to the fund for the erection of the Unity Temple. I am heartily in sympathy with your inspiring work of revealing the Truth to God's children and want to be a participant in your latest project. It is a small return for the help and comfort that I have received from the study of Truth as you have presented it. May God's richest blessing rest upon each one of you.—*Mrs. R. H. S., Maryland.*

INCLOSED please find our check to be applied to the account of the Unity Temple fund. The blessing of love that accompanies this monthly tithe increases and strengthens the foundation upon which this temple is being built.—*Unity Church of Christ, Louisville, Ky.*

WHEN we gazed upon the picture of Unity Temple in the July number of UNITY magazine, God placed in our hearts and minds the urge to help to carry out this wonderful project to glorify His name. Please find inclosed ten dollars toward the building fund. Unity literature and messages have meant so much in bringing peace to us.—*Mr. and Mrs. L. W., New York.*

"Lovingly in Thy Hands"

A TRUE EXPERIENCE

BY MARJORIE M. MOHLER

IT IS SUCH A tremendous responsibility raising a child these days," remarked a friend to me the other day. Her face was puckered into a tense frown and her whole body was strained with the consciousness of her burden.

"But why do you carry it?" I asked in reply.

She stared at me in astonishment, not comprehending my meaning. "I mean, carry the responsibility of it so," I explained. "Why not place it where it belongs, on God's shoulders? After all, you know your little boy is God's child first and foremost, the same as we all are, for is not God the creator of every cell of our body as well as our mind? And do you not believe that if He can create such a perfect child as your little boy He is just as able to guard and protect him from every conceivable harm?"

"Oh, but there are so many dreadful evils everywhere, and Sonny is so little and defenseless. What can I do to shield him from these awful dangers that surround him on every side?"

"There is much, very much you can do," I said. "First you must start in by strengthening your own wavering faith and releasing your child from the heavy cloak of fears you have wrapped about him. Children are sensitive little creatures and quickly respond to whatever thoughts are held about them. They grow by example, and if they see that you have absolute trust in God's protecting power, they will emulate

your faith as naturally as they breathe.

"It is your part to know that God is guarding and guiding your little boy every instant of the day and night, that he cannot possibly be separated from God's loving protection for one instant even if he wished; and he most certainly does not wish to be, since deep within his soul, as within every human being, there is implanted a sense of unity with the Creator, whether he is conscious of this fact or not. In truth it is this subtle thing called the 'soul' that every instant is in perfect harmony with the spiritual, the reality. The lowest criminal possesses it just as much as the holy man, the only difference between them being that the holy man is aware of his identity with the Christ Spirit within him and the erring one is not. Many times the hardest criminals have been reformed when they were led to see this vital truth and their whole nature has been transformed. Prison gates have been opened, insurmountable walls razed, and a glorious new life of happiness and freedom has been unlocked for them through their abandonment of their false beliefs and concepts."

When we take upon our own shoulders the loads that are rightfully God's or hold over some person our negative thoughts of fear, doubt, and worry, we not only hold him in bondage but ourselves as well. Our health soon breaks under the strain, our happiness is impaired. It even affects our financial affairs, for God's substance cannot flow freely when we obstruct the channels of our mind with such false thinking.

The dictionary defines the word responsibility as "a state of being accountable for one's conduct and obligations." But this does not mean that we are responsible for the acts of our fellow human beings in the

worldly sense of the word. We are accountable only to the One. We have obligations to only one being: God; and He is closer than hands or feet, nearer than the air we breathe. He is in truth the very essence of our being. Hence the only responsibility we have toward our fellow man—and it is a very great one indeed—is to know for him at all times the truth about his real being, regardless of what the outer appearance may be. This is far from easy to do, especially if we have formed in our mind deep grooves of fear and worry; but the more we turn within to the presence in whom we live and move and have our being the simpler and more joyous an experience it becomes.

As we remain steadfast in this innermost spiritual truth we cannot "be false to any man." Strict honesty in our dealings with ourselves makes us honest in our dealings with all persons with whom we come in contact. Self-deception is one of the subtlest forms of dishonesty and the most harmful, because it silences within us the still small voice of conscience, which is just another name for the voice of Christ.

Many times we shrink from facing the bare truth, even to ourselves, lest it be derogatory of some pet desire that our physical mind may be holding up to us as essential to our happiness or of some cherished deception concerning ourselves that we want to be true but that our innermost being knows is not. Selfishness and the insistence on having our own way regardless of God's will is one of the most insidious forms of dishonesty. Unless we have the courage to bring these self-willed desires out into the open and view them for what they really are we can never hope to gain that inner mastery which is the source of all peace, love, wisdom, and power.

The gratification of our inner desires is good and necessary to our happiness and well-being, provided these desires are in accord with God's will for us and do not arise from personal selfishness. The senses are easily deceived by the outer, physical conditions that surround us—the seeming lack, the sordidness, the pitiful imperfections—and it is both our privilege and our joy to train them otherwise.

But what has all this to do with the misguided mother and her sense of being overburdened with responsibility toward her little son? Everything. Her first duty is to turn, not toward her child but toward the Christ within herself. Only when she does this will her spiritual eyes be opened to the all-protecting Christ within her child that shields and guards him from every form of evil that may confront him every single minute of the day and night.

After all, practically all of our burdens are chiefly of our own making. Too often we allow our mind to dwell upon them until they are magnified out of all proportion and loom before us in overwhelming magnitude. It is no wonder we are floored; no wonder we wake up in the morning exhausted and tired out before the day has even started, unfortified and unfit to meet the day's demands. Our face is creased in a tense frown, our nerves taut to the breaking point, when all the while God is eager and willing to carry every one of them for us. Even the smallest burden is not too insignificant for Him to bear, nor is the largest too great. I do not mean that we should turn our back upon the performance of these daily services and obligations toward our loved ones and fellow human beings, especially those who for the time being are dependent upon our ministrations. The person who deliberately

ignores these duties is a weakling indeed. He is not only blinded by his own selfishness but is missing the most glorious opportunity life can offer for greater growth and expansion of his own inner powers.

Nothing in life is worth the having that comes by the easy, shiftless route. The great soul glories in these wonderful chances for spiritual unfoldment. Whether your lot lies in caring for the sick or in going day after day to some unpleasant toil, or whether it lies in guiding some little soul in its upward climb, try for a few moments each day to let go of all sense of burden as regards your task. Let go and relax. Then place your whole problem mentally in God's hands, trusting Him implicitly to guide and govern you with His almighty wisdom and love in bearing the responsibility that is yours for a time. Be willing to let God's will be done through you and to commit your charge to Him.

What a consciousness of blessed relief comes over us when we do this! What a feeling of joy floods our being, loosening all the tense nerves and strained muscles and dissolving into nothingness all the miserable nagging little fears, all the dragging self-pity and resentments that in reality are at the bottom of all our unhappiness and trouble. When we look upon our responsibilities as blessings in disguise we no longer shrink from them with fear and foreboding but welcome them as open doors leading us on to new and greater depths of understanding, wisdom, and love, which we could not possibly attain otherwise.

"Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Such was the comforting promise of the Christ. Why not take Him at His word? Let us determine this

very day to cast our burdens upon Him and to trust in Him with unwavering faith. Let us surround our loved ones with the protecting mantle of His love instead of the dark cloak of fear; for love is the fulfillment of the law, against which no evil can prevail. Then indeed life becomes a thrilling experience, a glorious challenge, leading us on to that lasting peace, happiness, and contentment which the Master has promised us.

Close Sanctuary

By Lorna Lisa Klein

Oh, give me magic and swift words
To set in poetry
The holy beauty of these autumn days.
I find God's pure identity
In every place I look—
Those painted hills,
Those gold-and-tawny trees!

This blue and hazy air fills
Even me with awe, the sense
That God is here, quite close
Within my heart, my soul.
I shall be always glad that my heart knows
That it holds God within its depths
And that it need not journey far, to shrines
In hidden mountain clefts,
To find Him and to worship there.
My heart has found Him near,
Nearer than this autumn air!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 5, 1941

UNITY SUBJECT—*The Ideal and Its Manifestation.*

INTERNATIONAL SUBJECT—*God Our Heavenly Father.*
—Gen. 1:26-28; Matt. 6:24-33.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

GOLDEN TEXT—*Our Father who art in heaven, Hallowed be thy name.*—Matt. 6:9.

SILENT PRAYER—*"My Father worketh even until now, and I work."*

Every creature is true to its species in that it creates after its kind. Ideal creation follows the same principle. When God said, "Let us make man in our image, after our likeness," man came into Godlike being, endowed with divine qualities and capacities. This brings us to a consideration of the ideal world, the primary creation of Divine Mind.

Creation was first altogether in the ideal, Divine Mind acting upon divine substance, both being infinite aspects of God, to bring ideas into being. Thought or the "Word" is the universal creative vehicle in the ideal realm. Ideal man made manifest is the Word become flesh, "full of grace and truth"; in other words, Jesus Christ, the perfect idea or Son of God in visible form. Man as a son of God is endowed with the qual-

ities and capacities of his Father. Dominion is his divine birthright. That the man of flesh and blood varies so greatly from the ideal spiritual creation as to bear little resemblance to it does not disprove his divine origin. The prodigal in a far country was still his father's beloved son.

Dominion has reference to the whole of creation, which represents man's mental environment. Man's mind teems with ideas, and these are represented by the "fish of the sea," over which he is to have dominion. The "birds of the heavens" represent his potential power to rise habitually on the wings of thought and thus prove himself master of his environment. The cattle represent his ability to stand unmoved in the presence of adverse influences that may tend to chain him to earth. Even the "creeping things," the ideas involving low degrees of life and power, are to be under the dominion of his intelligence and will.

Man's dominion over so-called inferior manifestations of life does not give him the right to exploit them. It makes him responsible for the conditions under which they live in subjection to him. He is responsible also for his reaction to his environment, and he masters it by drawing himself, in thought, into the ideal environment of Divine Mind, the Father within him, and remaining permanently in that mental environment. God consciousness enables him to exercise his God-given dominion.

The flesh-and-blood man failed to express the ideal because he has tried to serve two masters, to recognize both good and evil as real. God's creation was all "very good," and since God created all things there is no innate evil. By accepting evil as a reality man mistakenly divides his allegiance and weakens his

faith until it becomes ineffectual. No man can serve both "God and mammon," but the material-minded man tries to do so, with the result that the ideal—which is the more difficult of the two because it is invisible and intangible—fails of expression.

The ideal man is a man of faith. Anxiety and worry find no outlet through him, for they are foreign to his nature. By concentrating the full strength of his thought on the things that endure he is able to accumulate treasures of lasting value. He realizes the relative value of the life and the food, drink, and clothing that the body requires. He therefore gives the principal part of his time and thought to the inner life of ideas, feeling, and aspiration.

Instinct leads the birds and other members of the animal creation in general to the environment that is best adapted to their survival. In man faith and intelligence supplant instinct, supplying him with conscious directive power instead of leaving him to subconscious direction. As he has developed faith and intelligence he has allowed instinct to atrophy. Unless he expresses his faith and develops his intelligence these likewise become atrophied and he is without guidance.

Worry and anxiety accomplish no constructive purpose. They impress on the worrier a sense of futility and incompetence instead. The right expression comes only from consciousness of an inner source of power. The lilies of the field develop from within, and no man-made splendor can equal their perfection.

The unregenerate state of mind in man (the Gentiles) causes man to give thought to worldly matters and interests. The kingdom of Truth, the righteousness of Divine Mind, when understood and loved, brings rewards in kind.

QUESTIONS

1. What is the universal creative vehicle in the ideal realm?
2. How is the ideal man when made manifest best described?
3. What does man's dominion over life include, and how is this represented?
4. Does man's dominion over other forms of life than his own give him a right to exploit them? If not, what is his reaction to this power under divine law?
5. Why does man fail to express the ideal of himself in Divine Mind?
6. What qualities in man, when fully developed, recompense him for his comparative lack of animal instinct?

Lesson 2, October 12, 1941

UNITY SUBJECT—*The Greatness of Truth.*

INTERNATIONAL SUBJECT—*Christ Our Saviour.*—Matt. 20:25-28; Luke 19:1-10.

25. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you; but whosoever would become great among you shall be your minister;

27. And whosoever would be first among you shall be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and

said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I serve the cause of Truth.*

Spiritual greatness overtakes him who gives himself to the service of others, whose heart is set on making the truths of life clear to the greatest possible number. Whoever devotes himself to furthering the welfare of mankind, no matter how humble the capacity in which he serves, possesses the spirit of greatness and of true goodness.

The scientist who spends his days and nights in the pursuit of some phase of truth not yet made clear, with the intention of making his findings available to all, has the spirit of greatness. Truth commands the loyalty of every genuine scientist.

The man whose whole mind is bent on amassing material wealth may become a success according to the standards of the world, but in the realm of enduring values he is a failure. Where false standards of honesty prevail the character cannot be based on funda-

mental principles, and man needs to be "saved" from the low, material selfishness of the personal consciousness.

The way to the greatness of the Christ may entail mental and physical suffering, disgrace, and apparent defeat, but it is worth following no matter what the cost. What a man will meet and bear rather than give up his principles is the test of his capacity for greatness. Jesus Christ perceived where His loyalty to Truth was leading Him, yet He persevered in His chosen course. Considerations of personal safety or expediency had no weight with Him, for He had dedicated Himself to the work of expressing Truth. "To this end am I come into the world, that I should bear witness unto the truth." He was so faithful in bearing witness that He became "the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." Before this Christ standard of greatness all others dwindle to the puny conceptions of the natural man.

Man's soul partakes of the nature of his most absorbing interest. Material interests keep the soul unenlightened and make greatness appear to attach to temporal things to which man's judgment and love should be devoted. These faculties are represented by James and John, and the soul by their mother, who asked that they be allowed to sit on the right and on the left of Jesus Christ in His kingdom. Other faculties, when highly developed, may take precedence of judgment and love in the kingdom. Faith may prove

man's most powerful faculty, holding him true to his ideal of truth or duty. Inner strength is a quality of mind and heart that may surpass all other qualities. Understanding may outgrow personal limitations and merge into divine wisdom. Judgment and love, in common with the other faculties, prepare their own place in the kingdom by becoming impersonal.

Zacchaeus was what the world would consider a successful man. He had official position and standing in the community, and he was rich. Some might say that he had everything to live for. Jesus however considered him lost to all considerations of Truth. With the chief publican in mind He said, "For the Son of man came to seek and to save that which was lost." Where honesty is lost man is lost to truth and right living.

The influence of the Christ is at once manifest in those who turn to God and become conscious of Him. Covetousness, selfishness, and all other negative states yield to the power of divine principle when it is consciously invoked.

The name Zacchaeus means "pure," and the man of that name was small of stature. The conception of Truth that is possible to the one whose expression is selfish, self-centered, and dishonest is small indeed. Only the influence of the Christ is potent enough to awaken him to a realization of his shortcomings and arouse in him a desire to measure up to the divine standard of justice and fairness. The apostle Paul in his Epistle to the Ephesians sets forth in vivid contrast the selfish and the selfless standards of conduct in the words "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that

hath need." Whoever is willing to give more than he receives and to place the common welfare before his own gain is on the way to an understanding of the greatness of Truth.

QUESTIONS

1. What is the test of a man's capacity for greatness?
2. How does interest in materiality affect the soul of man and through the soul his faculties?
3. To what was Zacchaeus lost?
4. How can man develop the selfless consciousness?

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Lesson 3, October 19, 1941

UNITY SUBJECT—*The Power of the Holy Spirit.*

INTERNATIONAL SUBJECT—*The Holy Spirit Our Helper.*—John 3:5-8; Acts 1:8; Rom. 8:26-28; Gal. 5:22-26.

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

26. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered;

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28. And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
23. Meekness, self-control; against such there is no law.
24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25. If we live by the Spirit, by the Spirit let us also walk.
26. Let us not become vainglorious, provoking one another, envying one another.

GOLDEN TEXT—*As many as are led by the Spirit of God, these are sons of God.*—Rom. 8:14.

SILENT PRAYER—*I open my mind anew to the world of thought and feeling in Christ Jesus.*

Of all beginnings birth is the most complete. The ball and chain of unfavorable heredity may later impede man's progress in the world, calling for an incessant struggle to overcome it. At birth that negation seldom shows itself. An unrecompensed karma may lurk in the newborn babe, to be worked out through hard experience, unless the Christ love is used to dissolve it. None of these things is apparent to the casual observer. To him birth is in every sense a new beginning, with new environment, new parents, new opportunities.

Spiritual rebirth is likewise a completely new experience to man. As the newborn infant is unconscious of its surroundings so man does not realize the full meaning of spiritual birth. He is born of water, that is, denial of the personal self. He is born of the Spirit, that is, he becomes conscious of a new and original power within him guiding and directing him at all times.

Traditional religion may hold over the spiritual man the same sway that heredity exercises over the physical and psychic man, but in the beginning it is not noticed. When the Christ Spirit touches a man with its transforming power it sets him free to deny out of mind the authority of man-made religion over him. The former opens his mind and heart to the light of Truth. The breath of a diviner air stirs him to quickened perception, as coming out of a closed and darkened room into the sunlight of a spring morning stirs the physical man to a realization of the joy and beauty of life.

"That which is born of the Spirit is spirit." There is no mystery about this. The spirit that animates a man is readily discerned and understood. It was of this spirit that a philosopher asked, "How can a man be concealed?" Hypocrisy may mask his true intentions for a time, but sooner or later, when these intentions work out into manifestation, he stands revealed.

With the widening of the boundaries of man's understanding of natural phenomena the winds are now charted, their origin and velocity determined, and their probable duration predicted. Those who study Truth are also learning to recognize the Holy Spirit by its manifestations. This original source of power may inspire a man to think, say, or do things in a novel or unpredictable way, but it is always a way that is in harmony with what is true and right.

The power of the Holy Spirit fits man to bear witness to the Christ. Jerusalem represents peace, Judea praise, and Samaria intellectual perception. When the Holy Spirit enters into a man it finds expression through all these avenues. Even his physical nature ("the uttermost part of the earth") shows its influ-

ence. Mind, soul, and body awake and become alive to the influence of divine power, love, and wisdom.

Everyone who depends upon the enabling power of the Holy Spirit finds his strength reinforced beyond his natural expectations. He learns through prayer that he gains what he seeks when his desire is toward God and the direction of his thought is inclined toward what is right. "The Spirit himself maketh intercession for *us.*" Every prayer that is in harmony with Truth ("according to *the will of* God") is an intercession of the Holy Spirit become active within man. As one element of the Trinity the Holy Spirit makes union with Divine Mind (the Father), and is heard.

Our chief need is the power to bear witness to the Christ in daily life. We gain this power by concentrating all our thoughts on the Christ mind. Ordinarily thought leaps from one theme to another with little attempt on man's part to concentrate it on a chosen subject. He gains little from his mental processes because of this failure. To receive the power of the Holy Spirit one must first "repent" or change one's habits of thinking. Random thinking must give place to thinking to some purpose.

The Holy Spirit is the spirit of love, joy, peace, long-suffering, kindness, goodness, faithfulness. He who expresses this Spirit ceases to blame or criticize others and by degrees develops the capacity to act upon principle instead of prejudice. To enter into the kingdom of heaven and abide there one must be impersonal and impartial, intent on living the blameless life oneself instead of undertaking to hold others to that course. As man prepares himself to express the Holy Spirit through faithful obedience to the divine law and devoted dwelling in thought on the Christ

Spirit as the inner reality of life, he finds himself imbued with power to fulfill his divine destiny.

QUESTIONS

1. In what respects is spiritual rebirth comparable to physical birth?
2. How is one "born of water and the Spirit"?
3. What is the practical meaning of the words "that which is born of the Spirit is spirit"?
4. How is the Holy Spirit's presence in man recognized?
5. What are the fruits "of the Spirit" and how are they cultivated?

Lesson 4, October 26, 1941

UNITY SUBJECT—*Temperance and the Divine Law.*

INTERNATIONAL SUBJECT—*Civic Responsibility regarding Beverage Alcohol.*—Deut. 5:32, 33; 11:26-28; Isa. 28:1-6; Hab. 2:12.

32. Ye shall observe to do therefore as Jehovah your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33. Ye shall walk in all the way which Jehovah your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

26. Behold, I set before you this day a blessing and a curse:

27. The blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day;

28. And the curse, if ye shall not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

1. Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2. Behold, the Lord hath a mighty and strong one; as a

tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand.

3. The crown of pride of the drunkards of Ephraim shall be trodden under foot:

4. And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5. In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people;

6. And a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate.

12. Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*I claim the mind of Christ, and my choice is to keep the laws of life through its power.*

To do as one is told in every particular would seem to put free will beyond man's grasp. The fact that man may obey or disobey the divine law shows that free will is not denied him. However the law of life is inviolable, and whoever disobeys it reaps as he has sown. The keeping of the law means life and peace, whereas failure to keep it leads to disease, moral or physical, and death. Man's choice is exercised under law.

In its narrowly accepted sense temperance means abstinence from the use of alcoholic liquors. In a much broader sense it means self-control or moderation in all things. Under this broader definition the temperate life is the sanely balanced, poised life of those who hold to the standard of what is right. "Righteousness exalteth a

nation," because where a people unite in following the standard of right in all things they reach a high level of moral excellence, and the cumulative weight of their common consciousness of moral and spiritual rectitude is very great.

Moses discerned the law of divine love in the words that he credited to Jehovah: "Oh that there were such a heart in them [the Children of Israel], that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" The divine law is the law of man's well-being, and the sooner he understands this and resolves to keep that law the better his welfare will be safeguarded. The purpose of the law, as far as man is concerned, is unmistakably expressed: "that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."

At heart everyone wants to do the best he can for himself. The difficulty is that to do this requires the long range view of life. The good of the present moment is often only apparent good. What is good for the personal self is, more often than not, anything but good for man in the ultimate. The personal man is prone to follow the course that affords immediate satisfaction without considering whether it is the best course for him in the long run.

The effect of keeping the law of life, in self-control or abstinence from all that is harmful to body, mind, and soul, is blessing. The effect of not keeping it is a curse, which manifests itself as disease, moral or spiritual delinquency, or death. Because these effects are not instantaneous but sometimes come imperceptibly and always more or less gradually, the personal man does not fear them and is skeptical of their coming at all. He

is willing to take his chances, invoke what he calls the "law of averages," or trust his strength of will to halt him before he does himself permanent harm.

Something more than consideration of personal well-being is therefore required to keep man obedient to the law of life. His responsibility as a member of the race may be brought home to him, and he may be induced to do right because of his influence over his fellows. A still higher standard makes him conscious as a son of God of his duty to those who may not as yet have achieved the same high consciousness. He can help them to this higher standard by setting them an example of good life and conduct, by being sane, balanced, poised, under all circumstances; in other words, by exercising dominion over his world as he was told to do in the beginning and as it is his destiny to do.

Whoever fulfills his destiny by living the Christ life comes into possession of the blessing that right living always brings. Divine Mind then becomes to him "a crown of glory, and a diadem of beauty." Whatever he needs he has, under divine law. If he has needed better judgment he develops "a spirit of justice" that gives him an unerring instinct for the right. If he has lacked a consciousness of strength he finds himself equipped by his habit of self-control to "turn back the battle at the gate" of consciousness, so that temptations hold no terror for him. Instead of advancing his own interests at the expense of others he develops an unassailable character by devoting himself to a course that advances the general good. For a son of God good is the ultimate good of all, without limitation of race, nation, or creed. Knowing that all men are one in Christ, he knows that he is one of them, and this realization steadies him in the love of what is right.

QUESTIONS

1. What is the temperate life, broadly speaking?
2. How is the purpose of the divine law expressed with respect to man?
3. How can everyone do the best possible for himself?
4. Interpret the blessing and the curse mentioned in the text of this lesson.
5. How does man's exercising dominion over his world affect his responsibility to others?

God's Riches Are Ours

By Mary M. Wooley

The cattle on a thousand hills are His
That graze contentedly till day is done.
He owns the riches in the silent earth,
The satellites, the planets, and the sun.

He knows when e'en a sparrow falls to earth;
He clothes the lily in the purest white;
He causes rain to fall and wind to blow;
He gives the golden day and silent night.

We breathe the fragrance of soft-petaled flowers,
Behold the glory of a pink-hued dawn,
Or listen to the litany of birds
On crimson branches when the summer's gone.

Why should faith dim when shadows come
To shut us in a lonely world apart?
It's then that God is nearer than before,
Trying to enter the barred chambers of our heart.

Lift! Love! Laugh!

BY MARJORIE MEYER

I lift up my eyes to the glory of God within me. I lift my vision to the presence of light. Like a quick flame I lift my thought; I lift my feeling. I thrill to the light. I am one with it. I am shining spirit immersed in shining Spirit. As I lift my eyes to behold God only, I lift up my thought of others and draw together all men of all the world into one brotherhood of the Spirit.

Love! I love the presence of God within me. I love the "feel" of God love flowing rhythmically through me. Love "breathes" me. Love "lives" me. Love illumines me with the white light of Spirit. I love the love of God until love fills me and overflows into all my desires. Love infolds me, enriches me, lifts me into the beauty of wholeness, where all is love: complete, perfect, one. Love, the sunshine of God's presence, floods the world with light.

Laugh! As I lift and love, I feel the ecstasy of God within me and I laugh. Laughter is born of joy. Joy is the music of love. Joy is the harmony of the singing stars and my pulsing heart. Joy is heaven, my radiant awareness of the presence of God. Laughter is the spontaneous expression of joy in my soul. Laughter, silent or heard, is joy sent out on shining wings, healing, lifting, blessing all men with infinite peace and good will.

Silent UNITY

As the darkness of mortal thought disappears I see the light of Spirit.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Those who have not given more than superficial thought to the metaphysical side of Christianity are often puzzled by our oft-repeated denials of the deceptions of the flesh. To one who has made a thorough study of Christian metaphysics such questions are comparable to those of the child who asks the advanced mathematician why he erases the *x,* his assumed answer, when he gets the true answer. By the power of thought we are constantly projecting new ideas into forms and shapes that are the living representatives of our ideal man. Not yet having arrived at a full understanding of our thinking capacity and the right source of ideas, we project bodies that are not true representatives of the perfect body God designed for His ideal man. Thus we build up a consciousness that is named mortal thought; Paul called it the carnal mind or "mind of the flesh."

The mind of the flesh is modeled after the world of matter, a three-dimensional world full of deceptions and misconceptions as to the real nature of itself and especially of the higher states of consciousness and dimensions of other realms. It was to this mind that Shakespeare addressed his oft-repeated words,

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

To this mind the sun is a chariot of fire rising daily in the east and setting in the west and the moon a silvery disk cutting the clouds as she sails overhead. There was a period in our thinking when we believed this to be

true, and we applauded our religious leaders when they burnt at the stake the man of science who told the facts.

We have grown in understanding since we allowed the flesh man to deceive us about the heavenly bodies, but not as much as we imagine. We still allow the mind to bind us to this world when we might consciously function in a kingdom where the finer forces of being would become active in us and make us new creatures. We have been taught that the kingdom of the heavens, which Jesus taught about so expansively, was a place we were to inherit after death. This teaching is not true, but it has diverted us from the real issue, which is the erasing of the deceptions of the mind of the flesh and transforming its concepts into truths. "Be ye transformed by the renewing of your mind," said Paul.

One of the universal deceptions with which the mind of flesh deceives us is that matter is solid, notwithstanding the mechanical appliances of various kinds invented by scientists that prove conclusively that the very ground under our feet surges with life and energy, that the seeming void that we call the air is charged and surcharged with etheric forces. For example, a commentator on the amazing stories told by modern science writes:

"A breath of air would operate a powerful airplane continuously for a year; a handful of snow would heat a large apartment house for a year; the pasteboard in a small railroad ticket would run a heavy passenger train several times round the globe; a cup of water would supply the power of a great generating station of one-hundred-thousand-kilowatt capacity for a year."

These scientists tell us that this etheric or space-filling energy is basic in the universe and is accessible to the inventive genius of man, and they prophesy a time

when we shall draw upon it to meet all our needs. They say that not only heat, light, and power but even the food we eat will eventually be found awaiting our appropriation in what seems empty space.

According to the Bible, Jesus Christ fed five thousand persons out of empty space. But we ask, "Is it empty space or is it the kingdom of the heavens so frequently referred to in the teachings of Jesus?"

Jesus asserted, "The kingdom of God is within you." So we find that this master mind was constantly calling attention to the latent capacity of man. "Is it not written in your law, I said, Ye are gods?" He proclaimed. The logical conclusion is that man will never gain full control of the tremendous forces of the omnipresent ether until he develops the God power within himself.

"The fault . . . is not in our stars,
But in ourselves that we are underlings."

Our modern science fairly teems with facts that sustain the teaching of Jesus about the wonders of the kingdom of the heavens, which He said was the "pearl of great price" that the wise merchant would sell all he had to possess. But no physicist tells us how to divest ourselves of that opaque consciousness that conceals these riches. However when we follow Jesus and "deny" ourselves, the scales begin to drop from our eyes and we see that the world we thought was etherically spiritual is in reality the most substantial and accessible thing in the universe.

So let us continue to deny the deceptions of the flesh and affirm the truths of the Spirit, thus dissolving the "wall of partition" that conceals our good and keeps us from inheriting the glories of a kingdom of rich ideas, through which we shall acquire control of the ethers of science.

HEALING THOUGHT

The deceptions of the flesh are dissolved. The health of the body of reality appears through Christ Jesus.

PROSPERITY THOUGHT

I rest in the consciousness of omnipresent, all-providing substance. I thank Thee.

(Use from October 20 to November 19)

Communion

By Grace Meredith

O God, I thank You now, that you have heard
My silent prayer, the prayer
That I have never put in words. I feel
Your promised blessing in the air; my thoughts
Soar far aloft like trusting birds. Then too
I thank You, God, for being here
In this small place that shelters me. I am
Aware your love is very very near, closer
Than hands and feet could ever be.
Your wiser plan, O God, Your gracious will, the I
And me accept this lustrous hour. I feel
Your consciousness in "Peace, be still" means
Answered prayer marked only with Your power.

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I ASKED YOUR prayers for my brother, who had suffered a ruptured kidney in a fall from a horse. He has had a wonderful recovery. The doctors say that suddenly the bleeding stopped and he began to heal miraculously. My heart is full of love and gratitude to God and to you.—*B. F., Virginia.*

I HAVE EXPERIENCED wonderful results from using your prayers. I asked you several months ago to help me reduce my weight. I am very thankful to say that I have reduced about fifteen pounds. I surely praise the Lord. —*J. S., Idaho.*

I WANT TO let you know that I have had a rapid and complete healing of diabetes. At first I did not know what was wrong. I had had extra family cares however and had made a long journey, so I decided that all I needed was a good rest. Then we had guests, and I was puzzled to note that their faces seemed distorted and of many different hues. I almost wondered if there was a new style in face powder. I decided I must get glasses at once.

Three days later I was taken to a hospital in a coma.

My blood sugar was at 360. (Two hundred is supposed to be very serious.) My husband wrote Silent Unity for co-operation in prayer.

The days passed pleasantly and quickly while I was in the hospital. I never accepted the illness nor mentioned its name to others. I immediately began a rapid recovery, and I have not had even one of the not-so-well days. I no longer take insulin. I am well and happy. I had another blood test a few days ago after not using insulin for a long while. My blood remains normal. I still observe a right diet, but that is very easy, for God is governing my desire for the proper foods. I have a distaste for sugar. I thank God for the absence of all lingering symptoms, which materially I was supposed to have. I give my love and the richest of blessings to Silent Unity.—*Mrs. O. B. D., California.*

I ASKED YOU to pray for my husband and me. Because of a cerebral hemorrhage his mind was impaired until he was unable to work. We had no source of income except his salary. We had spent our little savings during his illness. I am very happy and thankful to say that my husband improved so rapidly that in about three weeks he went to work. He has fully recovered and is working every day. His mind is as clear and good as it was before his illness. Moreover I was able to obtain a small loan, which relieved the financial strain. I thank God for His help. May He ever bless you in your wonderful work.—*Mrs. C. W., Arizona.*

THE DOCTOR said my little girl would have to wear glasses for several years. I wrote to you asking you to pray for her. A short time later she told me that she didn't want to wear them any longer. I took her back

to the doctor. He said it would be a miracle if she didn't need them; however he examined her eyes. They were perfectly all right! Thank you.—*R. C., California.*

Filled with Plenty

MY HOUSE is sold. Thank you so much for your help. For six years I had been trying to sell, but I had never thought of asking God's help. I finally wrote to you about it. Soon I was able to relax, feeling that it was God's problem. I asked Him to go before me and prepare the way, so I know this sale is according to His will.—*M. F., Montana.*

I WROTE YOU about two weeks ago asking for prayers that my husband might obtain employment. My letter had only had about time enough to reach you when he was summoned for an interview about a job. He got the job. It pays fifty dollars a month more than the one he lost. God bless you in all your wonderful work. —*Mrs. F. D. K., California.*

AS YOU KNOW, I have been having not too easy a time trying to get my new business going. Last Saturday I had to have money for rent and for two other obligations that must be met. I felt sure I could get it at the bank. Twice before going over I read your instructions about proving God and His promises. But the bank refused me! I didn't feel too worried somehow. That evening the amount I had asked was given to me, not lent, without my asking. The person who gave it to me must have been divinely led. It isn't merely because of the money received or the pressure lightened that I am writing you now. The important fact is this new manifestation of the age-old truth "While they yet call,

I will answer." I hope moreover that this testimony may help somebody else.—*N. M., Iowa.*

He Shall Have Abundance

THROUGH practice of the prosperity-bank drill I am receiving just what I am asking for, a sense of partnership with God. The drill has helped me to regulate my prayer life. My work has many elements of danger. I drove sixty-eight thousand miles last year without even a dent in a fender. Grateful? No one can know how grateful until he has tried driving with a consciousness of God's hand at the wheel. Many mornings I have to leave my home before five-thirty, and my work may go on into the night, but never do I start or finish a day without this close communion with God. He helps me do my work with more tolerance, more gentleness, more understanding, more love. I have practiced the bank drill almost two years and have called on you for prayers. An abundance of good has come to me. Thank you, friends in Unity. May we all go forward in our work to further His kingdom on earth.—*M. C., Michigan.*

I HAVE completed using my prosperity bank, and it has been just that. We had a farm and had no further use for it. We advertised it for sale in last Sunday's newspaper and received forty-five answers. We can take our choice of several buyers. Now we can build our dream home. Every day almost I have thanked God for this home already provided for us. I understand the Truth principle back of that statement, so I can say it with conviction and faith. We have proof of God's all-providing good. I have been on earth fifty years but this is to be the most glorious year of all. I am getting some

pretty fair glimpses of what God's marvelous plan for me may be.—*B. E., Michigan.*

My Help Cometh from Jehovah

I HAVE BEEN reading *Daily Word* for the past two and a half months, through the courtesy of a relative. It has helped me so much that there are no words to express my gratitude. Out of a situation where income, health, and mental attitude were problematical I have entered into almost a new world. Today I have new work, bringing in a nice income. I have peace of mind and a sense of security. Please enter my subscription for *Daily Word* and send information concerning your other publications.—*M. G. W., California.*

SEVERAL months ago you sent me a copy of *Good Business* containing an article relative to getting employment regardless of age. The job I got was a complete demonstration in that respect, as age was not even mentioned. I answered an ad in the newspaper, and when I had forgotten all about it I received a phone call in answer. There was an interview and I got the job. We are in a lovely new office. All the office workers, including the bosses, are very friendly. So you may know I do appreciate your prayers tremendously.—*R. N., Pennsylvania.*

FOR SOME time I have been a student of Truth as taught in your publications. With the exception of the Bible I have never seen anything in print that carries so much light and inspiration to one who is earnestly seeking it. Through your work God has changed me from a fearful and inefficient creature into a man who loves life fully and enjoys it completely, who thrills

to the adventure of the things that once frightened him. With God's help I have won my fight to gain and hold the freedom of spirit that is the heritage of God's children.—*H. R. C., Florida.*

Love One Another

I USED to write to you about my unhappy home conditions, the conflict between my mother and myself, my slavery to debt, my miseries. Although you have not heard from me in a long while, I buy and read Unity literature regularly. I want to tell you of the changes that have come into my life since I began to study it.

Much has changed; myself most of all. My home conditions have improved marvelously. I can see my mother in a new light. I realize that in all I suffered there was a working for my own good. I have forgiven everybody and have asked forgiveness for all I have done to offend. My mother spends half the year away from home in gainful employment, amid beautiful surroundings. When we are together we feel a new appreciation of each other. This last Mother's Day I knew that God was in our home.

People love to come to our home. Many of my desires have been sacrificed, but my mother has been enabled to serve in a splendid way. Old humiliations are disappearing; a new life has dawned for us both. During this change I learned to live peaceably not only with my own mother but with others. I have achieved a reputation for understanding others. I am sure that I have gained this insight through the long years of trying to bridge the wide gap between my mother and myself. I live in charming surroundings. In fact, it is the only real home that we have had in

years. I feel that God has aided me to help myself by helping my mother to help herself. I know that God is standing by to advise me. For much of this growth I owe thanks to you for your prayers, your patience, your kindness.—*G. L., Maryland.*

SOME TIME ago I wrote to you asking you to pray with me for harmony for me on my job. At that time I did not see how I could keep the job. A few days after I received your answer my employer came to me and said: "I do not feel that I have been fair with you. I like you, and I like your work. I want to keep you. So I am going to make things better around here, and you try to help me." We have been the best of friends ever since.—*F. C., Kentucky.*

I Am the Light

I THANK YOU very much for the lovely peace prayer. I carry it with me and have used it many times. When I meet an acquaintance who is about to launch out on the subject of war, out comes my little peace card. "Don't you think it is a lovely, simple prayer?" I ask, and in almost every case the subject is dropped. My intimate acquaintances know that the subject of war is taboo with me, but as it is the almost universal topic these days I do not escape entirely. I think I do not offend by the way I change the conversation; at least I try not to.—*N. S., Canada.*

WORDS are futile to express the great spiritual dawning —not only the dawning but a deepening in the things of Spirit. I am deeply grateful to you. There is a stability about all my affairs now that did not exist before and that I had yearned for. This stability was very

necessary. A mental storehouse of facts and a thorough training for one's work are not enough. Oh, the difference when divine love directs!—*E. A., Louisiana.*

His Truth Is a Shield

I WANT TO tell you of a demonstration over fear.

Friends of ours were suddenly called away on a trip. Their nine-year-old son was terribly afflicted with asthma, and his parents did not want to take him out in the bad weather, so they left him with my husband and me for a few days. The first day and night the boy was with us this thought was frequently in my mind: "I do hope the child doesn't have one of those terrible attacks now."

Sure enough, the second night he began to choke up and showed every symptom of an attack of asthma. I sat in a chair beside his bed and dropped off to sleep, but I awoke very suddenly and thoroughly with an understanding of what I was doing to the child by holding a thought of fear over him. The new realization was so emblazoned on my soul that I shall never forget it. The truth of what I had been doing by my thoughts was so clear and the fear was so wholly gone that I just sat there thanking God for the manifestation of His presence.

Then I went to bed and slept soundly. When we all got up the next morning the youngster was as clear-headed and bright as any normal child. In the following week he did not show one symptom of an attack.

God bless you for the beautiful way in which you are helping us realize and accept our union with the Father. I think fear will never again make me harm either myself or my fellow men.—*E. M. V., Florida.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My son died several months ago. I have been unable to overcome my sorrow. My prayers do not seem to help.—*From a letter received by Silent Unity.*

Do not think of your son as being dead. He is not dead; he is alive in the life of God. He would not want you to grieve because he has left you, neither would he want to feel that you lacked faith in God because he has gone away. He would want you to feel that your blessing and joy and understanding are with him.

Bless your son with thoughts of love, freedom, and joy; release him to the Father so that he may gain greater understanding of abundant life and finally come into fullness of life. As you bless him you not only help him but you give a blessing of freedom and understanding to those about you.

You need to make a definite effort to keep your mind and attention on God and His love, to become conscious of the love of God blessing your life continually. Whenever a depressing thought enters your mind, quickly release it by turning your attention to love, joy, and peace. Whenever you feel moody or confused, begin thinking what you can do to make someone happy. Do some definite thing to show your love and faith. After giving of yourself in this way you will find that your heart is filled with joy and happiness. Giving opens the way for the inflow of God's blessings.

Happiness does not come from outer things. It is the result of thinking. You must become a happy, loving person within yourself. You must align yourself with God and let your thoughts dwell on Him.

Did my neighbor Mrs. A—— ask you to pray against me? I feel as if somebody is praying against me. If you are doing it I want you to quit it.—*From a letter received by Silent Unity.*

We could not bring harm to any person through prayer if we so wished—and we do not wish to do so. We pray for others only that God's will of good be fulfilled in them.

God is love. His power can never be used to do harm. Any seeming injury results from failure to believe in God and His all-powerful presence of good. The power of God never does aught but bless.

A child alone in a dark room may imagine that the place is filled with all sorts of frightful creatures. He may suffer almost as much as he would if the frightful creatures were really there: not because of any reality of their presence but because of the fears of his own creation.

Thus it is with you. You are influenced by that to which you lend your imagination and faith; and what a joyous pastime it is to dream of the good, to welcome it in the assurance that it is God's blessing.

I inclose herewith the name of my son. Did he write to you?—*From a letter received by Silent Unity.*

People write us of their most intimate secrets and experiences. We assure them, when they ask, that their correspondence with us is confidential. Even if we had

made no such promise we should feel that an obligation of secrecy was implied in the very nature of our work. We can help people only if they have confidence in us. We believe that your desire for information about your son is inspired by love, yet we cannot give you information about him unless he authorizes us to do so.

We are sure you will appreciate now how important it is for us to keep our correspondence confidential. We know you will approve of this practice, because it enables us to give the greatest help to all who write. God bless you.

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We have worked very hard and have been greatly rewarded. We have purchased two new automobiles. Within six weeks however we have had three automobile collisions, apparently without fault on our part. We can't understand this, for we have prayed faithfully.—*From a letter received by Silent Unity.*

With every material possession there comes an added responsibility. To handle new responsibilities with the maximum of pleasure one must have made a corresponding growth in consciousness.

The important thing now is that you perceive a need for developing a clearer consciousness of divine protection in your use of these gifts that God has bestowed upon you. We offer this simple statement of Truth for your use:

Divine love surrounds, guides, and protects this car and its occupants.

After invoking divine love one must of course conform to the spirit of divine love. Your courtesy and your obedience to the rules of safety will permit divine love to reward you with rich blessings of courtesy and safety.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Let's See What Other Unity Periodicals Offer This Month

Three Words Changed Her Life

Martha Cook had just lost her husband, she was deeply in debt, her home was not paid for, and she also had learned that tuberculosis in an incipient state had fastened its hold on one of her lungs. Her life seemed suddenly to fill with fear and trouble. Then one day she visited a college classroom and heard a seventeen-year-old boy (who hadn't prepared his lesson) say three words that convulsed the class with laughter but sent Martha Cook home inspired and uplifted.

What these three words were, how Mrs. Cook interpreted them, and how she made practical use of her interpretation are related in "Three Little Words" appearing in October *Progress*. These three little words may be just the thing to help you solve your own problems, whatever they may be.

Here Is Good News!

Clara Palmer, whose inspiring metaphysical writings have helped thousands of persons find health and happiness, has prepared a special series of articles on healing for *Weekly Unity*.

The opening article, "It Pays to Pray for Healing," will appear in the October 4 issue. Each of the four articles to follow is devoted to one particular health treatment, such as for clear vision or hearing.

What to Do When You Don't Know

Perhaps no situation baffles a worker more than this one, for often an employee is afraid to ask advice from his supervisor, and the supervisor often hesitates to ask his manager. Ernest C. Wilson gives a practical solution for this problem in an article appearing in October *Good Business.*

This practical article entitled "When You Don't Know, Ask," contains a prayer for business people to use. Watch for it.

You Can Help Bring Peace

A peace article will appear in the October issue of *Daily Word* under the title of "Silent Unity's Word to You: Peace." The article is written in answer to the question in so many hearts today about the coming of peace and tells what you can do to help establish it in your life and in the world. Your co-operation is invited and an affirmation for peace is given. *Daily Word* also gives an affirmation and a lesson for each day of the month and Unity friends everywhere unite in using the lesson.

Halloween Surprise

Peter spent all his money for a pumpkin and invited his new friends to come and see the jack-o'-lantern when it was finished. He was so excited thinking about it that he stumbled while crossing the street and the pumpkin dropped to the ground and split in half. But someone gave him an idea and the result was a big surprise. What happened is told in the story, "Peter's Pumpkin," in October *Wee Wisdom.*

Blessings from Home Study

"Truth ideas are now falling into place like the pieces of a jigsaw puzzle, and I am beginning to see what the picture is going to look like. It is more simple and beautiful than I had dreamed. I know what living ideas are now."

This is what a student of the Correspondence School writes of her advancement since she started this course. When she first began it she could only read a paper at eight inches' distance. Now her vision is almost normal. "I am seeing better spiritually and so of course my physical eyes are following suit."

If you are interested in taking up the systematic study of Unity through the Correspondence Course, write for a folder giving full information about it.

Unity Broadcast in Two Languages

The Unity message broadcast in both English and Spanish, now goes over the air to thousands of new listeners in the Canal Zone. At one o'clock every afternoon except Sunday the "Unity Viewpoint" program is broadcast in English over Station HP5G-HOA, at Panama City, Panama. At 8:30 o'clock in the evening the same program is broadcast in Spanish.

These broadcasts reach people in Honduras, Jamaica, Puerto Rico, and the British West Indies, in fact the entire Caribbean area. The English broadcast at Panama City has been enthusiastically received, many friends writing that it is their "dream come true."

If you do not have a schedule giving the stations and the time of broadcast of the Unity programs, write for one, in care of the Radio Department, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

A Soldier Appreciates Daily Word

A young man in camp Fort Leonard Wood writes: "I received your splendid letter today and I wish to express my thanks for your willingness to send me *Daily Word* while I am in the service. I shall be very glad to receive it, for I know that it will help me while I am away from my home and my friends. I am sending you the names of some of my pals who will enjoy receiving *Daily Word* also."

Unity is offering a six-month subscription for *Daily Word* free of charge to any man in the military service at this time. If you are in service, or if you have a friend who is serving, just send us the name and address and we shall be glad to enter the subscription without charge or obligation. Address your request to Department C, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Enroll Now for Closing Term

Unity Farm in gay fall colors, a bracing atmosphere that is conducive to study, and some of the most interesting courses of the entire year—this is what you will enjoy from September 29 to October 24, the closing term of Unity Training School. Consult your Prospectus for detailed information, and send your enrollment now so that arrangements may be made for your comfort and accommodation. Address your letter to Unity Training School, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 489 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Chris. and Beulah Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 546 Second ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity Cl, Catholic Community House

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LT) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 1067 Berkshire; James Elliott (col) (LM) Unity, 544 E Frederick

Flint—Edmund Risk, Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, The Gilbert hotel

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT), Hallie Broadhurst (LT), S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT), S S Unity soc, 6100 S Grand; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT), Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Omaha—Wm. Quinn (LM) Unity Center, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, City Library

Springfield—Fannye Treaster (LT) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mercedes Fossler (LT) Unity, Governor Cabell hotel

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LM) Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

"What Is the Universe?"

Doctor C. O. Southard, whose book *Truth Ideas of an M. D.* is popular among Unity students, asks this question in an article, "Unity with God," which will appear in *Unity* magazine in November. This is a profound subject, yet Doctor Southard explains it so simply and beautifully that a beginning student can get a new understanding of the universe and of himself as a part of it. Advanced students will find new uplift and inspiration from reading it.

Be sure to watch for this article by Doctor Southard in next month's *Unity* and to call it to the attention of your friends.

"His Only Hands"

Your hand is God's hand. My hand is God's hand. Our Father reaches out through these, *His only hands* to give His gifts. We have nothing to do with the supply. Our part is to pass out the good gift, freely and without ceasing. This we can do only by making a complete consecration (so far as our consciousness goes) of our hands, our entire being, to the service of God, the All-Good.—*From H. Emilie Cady's book* How I Used Truth.

"Doctor Houston" Stories in Book Form

A *Weekly Unity* reader in Wyoming writes of the way she has been helped by the series of "Doctor Houston" articles that has been made into the new book

Whatsoever Ye Shall Ask:

"I find Zelia M. Walters' series of articles on Doctor Houston and his visitors interesting and helpful. I can't think of one article in the series that hasn't given me inspiration. Indeed I believe the experiences of actual people are particularly inspiring. When one hears what God has done for another person it creates more faith somehow."

Whatsoever Ye Shall Ask will be off the press October 1.

A Thousand Worlds

A friend has written us that she has been greatly blessed by her study of the book *God a Present Help*. She says, "It is written in such a manner that a child can

understand it." Only a great teacher could write in such a simple and understanding manner as H. Emilie Cady has done in this book. In the chapter "Life More Abundant" Doctor Cady tells how to obtain more health, more love, and more wisdom. In another chapter she tells how to develop a realization of the divine presence. Doctor Cady says, "One moment's real conscious communion with the Son of God is of more worth than a thousand worlds."

"Are you in a rut? Mentally, physically, or by force of material circumstances, do you feel that you are and wish that some lucky event or benevolent person would come along and pull you out? Do you wish you could pull yourself out, up to greater efficiency, happiness, and success, but don't see how?"

In the book *God Is the Answer* Dana Gatlin tells you how to get out of the rut and to be "something bigger and better than you have ever been before."

Good Business

A Men's Good Business Club in Chicago writes that this organization uses the articles published in *Good Business* as a basis for discussion at their meetings and in their daily activities. The president of the club says:

"We feel that *Good Business* magazine is doing a great work in changing the old belief that the use of Christian principles in business is impractical. We are quite pleased and inspired by the improved appearance and contents of the magazine."

A sample copy of *Good Business* in its new form will be sent you upon request.

I Count My Blessings

"Every day since fall I have counted my blessings and written them on the margin of *Daily Word*."

The writer of this sentence

has found the secret of keeping happy. She counts her blessings, then writes them down where she can see them frequently. In this way she is constantly aware of the many blessings in her life, and her gratitude opens the way for greater good to come to her. It is an easy and enjoyable way to use *Daily Word* and to put into action the great law of appreciation and praise.

Resist Not

As a tree bends with the weight of snow or under strong wind and then straightens again stronger than before, so a nonresistant person bends with experi-

ences and makes of them a blessing. In the book *What Are You?* Imelda Octavia Shanklin says that the things you meet in life are powerless to hurt you unless you oppose them or resist them. Practicing nonresistance is not at all like following the line of least resistance or avoiding of responsibility. It is "the triumphal highway of the hero of the universe—the soul that has won consciousness of its identity, its place, its everlastingness."

"Contemplation is the subtly burning tip of the flame lighting the world. Press it down and the light will smoke."

These words beautifully describe the importance of contemplation and meditation to the world's progress. The observance of a quiet time is necessary to every life if it is to enjoy a clear sense of values and to commune with God. Out of this quiet meditation comes new strength, clearer vision, and definite progress in the world. In this day of increased industrial activity and hurried living, it is more important than ever that "the flame that lights the world" be kept burning and that each person keep peace in his own heart.

The booklet *The Silence* by E. V. Ingraham, explains clearly the steps of contemplation, concentration, and the silence, and how to obtain definite results from the periods set apart for quiet meditation.

God Is Love

A friend wrote the other day regretting that she had not known about Unity literature years ago, when she was young and was rearing a family. She said she had always thought she was a Christian, but she hadn't thought of God as love, and she says, "Now I think that is the most important thing in life."

How to Make Toys

Imagine a child's delight in being able to make a jolly clown that can stand on one foot and balance himself on a ball! Full

directions for making such a toy are given in October *Wee Wisdom,* and any child with simple home tools can make it. And this is not all! In later issues of *Wee Wisdom* he will learn how to make a jointed toy, a bent-axle toy, a pendulum toy, and other toys of his own designing.

"Unity in Every Language"

A friend in Switzerland writes: "With destructive forces tearing everything to pieces Unity becomes the North Star of steady guidance to all wayfarers who are lucky enough to have it. The Unity teachings will be even more important when the tempest has subsided and millions of people will be crying for healing. God saw to it that Unity was born at the right time! I wish the Unity teachings were published in every language."

There are Unity publications in Spanish, French, German, Swedish, and Dutch, and *Lessons in Truth* is now in process of publication in Russian, and a Spanish monthly magazine is being planned. There are also Silent Unity pamphlets published in Spanish and Ibo. If you are interested in these translations and wish to know more about them ask for an order blank or catalogue that lists these publications. It will be sent you without charge.

Here's a New Idea

A Truth friend, who works in a hospital, writes in a recent letter: "I have found another way to secure good from your publications. I clip passages from them and place them at the top of the menus here in the hospital where many people can enjoy them every day. I have a truly fine collection."

The Prayer of Faith

A Unity student in Detroit has written for five hundred copies of "The Prayer of Faith" on celluloid cards to be given out to the

workers at the Ford plant. These cards are available to anyone who would like to pass them out to friends or associates. There is no charge.

Unity has been a lamp of wisdom, a searchlight, a refreshing spring, a calm lake, a means of abundant supply, and a treasure chest of jewels to me, and I try to share its teachings at the smallest opportunity.—*Mrs. W. T. H., Illinois.*

The Sunlit Way

Ideas are the coin of the mind realm. Make of your mind the abiding place of rich thought. . . . You are the child of a King who is the source of wealth. All that He has is yours—when you know it and think it and believe in it, and live the richly royal life that the child of a King should live. Like attracts like. A rich consciousness attracts the supply that will give it expression.—*From the chapter "Developing a Prosperity Consciousness" in Ernest C. Wilson's book* The Sunlit Way.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
	God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian*, $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Six-Day Healing Practice, A (formerly Directions for Beginners)	*Spanish*, $.10; *English* .25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	*Whatsoever Ye Shall Ask	flexible $2; cloth 1.00
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	*Teach Us to Pray	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*French, Dutch, English* .10
	*He Passed This Way	.10
	Holy Bread	.10
	Joy Cometh	.10
	Life Is Consciousness	.10
	One Perfect Gift	.10
	Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

The Secret of Prosperity in Two Words

DO YOU KNOW the secret of prosperity? It is simple, yet it works almost like magic: *Think constructively.*

The secret works because a change in your thought habits will change your outer circumstances. This law is as old as the universe and as certain.

This Plan Makes It Easy

Think constructively. This is easy when you use the Prosperity Bank plan. This plan gives you a daily drill in constructive thinking, thus aiding you to master the secret of prosperity.

The coins you save during the time of the Bank drill can be used to introduce UNITY to your friends. Fill out and return the accompanying blank and the gift subscriptions will begin at once. Silent Unity will pray for your success.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank so that I may use this easy plan to learn to think constructively. I will save $3 in the Bank to send a year's subscription for *Unity* magazine to each of three friends, the subscriptions to begin at once. (You may also save for your own renewal.)

1. Friend's name .....
   Street .....
   City ..... State .....
2. Friend's name .....
   Street .....
   City ..... State .....
3. Friend's name .....
   Street .....
   City ..... State .....

Sender's name .....

Street .....

City ..... State .....

U-10-41

Announcing

A NEW BOOK

Whatsoever Ye Shall Ask

BY ZELIA M. WALTERS

This is a book of true experiences, of problems solved and spiritual victories gained. In each case some deeply troubled person sought the help of a teacher whom the author calls "Doctor Houston" and by following his wise and loving counsel found peace and new happiness.

Some of these stories tell of physical healing, others of adjustment in finances and in human relations. All are genuine cases, selected by the author because they typify the life experiences of everyday men and women. As you read these stories you will become more deeply conscious of the love of God and the power of prayer.

SOME OF THE CHAPTER TITLES

Even in Thy Heart
Is Fear Defeating You?
The Healer Is Here!
The Way out of Failure
From a Candlelit Room
Will the Door Open?
That Which I Gave
A Leaven Works

READY OCTOBER 1

All the stories in this book have been published in WEEKLY UNITY, and because so many persons were helped by them they are now being published in book form. WHATSOEVER YE SHALL ASK will be off the press October 1. In dark-green cloth it will be priced at $1; in black flexible binding at $2.

Unity School of Christianity, 917 Tracy Avenue, Kansas City, Missouri

Seed of Understanding

Glenn Clairmonte

Now that I have you, seed of understanding,
I need the patience to permit your growth;
For your foundations and your branches both
Could only suffer from my rash commanding.
There is the deep earth mystery for your root;
There is eternal light to slowly call
You to climb upward; then the rains must fall
To help you blossom and to round your fruit.

Help me to realize, my little seed,
How dear the dark, how precious painful light.
Help me rejoice throughout the rainy season
And never let my faith in you recede.
I must remember that in nature's night
There is a brilliant day of mystic reason.